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HYMN OF PRAISE

From this day onward Thou art mine
Brother beloved and King divine,
From this day on.

My food I'll get in serving Thee;
Thy thoughts shall be as eyes to me,
I'll live and breathe to sing Thy praise
From this time onward all my days.
Thy feet I choose, the world resign,
For Thou, from this day on, art mine,
Brother beloved and King divine!

To Thee I offer child and wife,
My home and all my worldly life;
To Thee this body, too, I bring,
To Thee surrender everything.
My very self henceforth is Thine.
O take it, Lord, for Thou are mine,
Brother beloved and King divine!

My thoughts and words are all of Thee,
Thou,—Wisdom, Joy and Liberty.
Now Thee and me no rift can part,
Not one in semblance but in heart.
Set free am I, and for me shine
The joys of heaven, since Thou art mine,
Brother beloved and King divine!

From this day onward Thou art mine,
Brother beloved and King divine,
From this day on.

—*Narayan Vaman Tilak.*

MISSIONARIES IN ATTENDANCE AT THE NEW WILMINGTON CONFERENCE

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The Women's
Missionary Magazine
of the United Presbyterian Church

Vol. LX SEPTEMBER, 1946 Number 1

MISSIONARIES IN ATTENDANCE AT THE NEW WILMINGTON CONFERENCE

Keys For Christian Service

India At The Threshold—The Key Of Faith

India And The Old

By L. WINIFRED BRYCE

Reviewed with additional material by Mrs. E. D. McKune, Nampa, Idaho

ONCE again our Interdenominational Mission Study takes us to India, ancient yet ever-changing land of great variety and contrast, where dwell 400,000,000 people, or one-fifth of all humanity treading the globe today. "India is at the threshold of what bids fair to be the most remarkable chapter in all her long history. She is at the threshold of a new national life." (Text, p. vii). "The Church in India, also at the threshold, places beside the doorway of the new life the cross of Christ." (p. 162).

Dr. E. Stanley Jones voices a similar opinion in a letter quoted in the July 2nd issue of *The United Presbyterian*: "This is one of the greatest hours in human history, for if India becomes free then with it Britain becomes free, and with it the world. For it means the liquidation of the whole idea of imperialism. . . . It is a breathless hour, but it is a great hour to be alive in India. What a land of need! It cries to you from everywhere—need, need, need."

Surely the choice of India for this year's study has been providentially guided!

Mrs. L. Winifred Bryce, writer of our basic adult textbook, *India at the Threshold*, born in Japan of missionary parentage, educated in Canada, and serving in India with her missionary husband for the past thirty-two years, characterizes her work as "an uneasy delight to write about India." Her aim has been to write "not another book about India" but "a book about the Christian enterprise in India". In not one of her eight chapters, which deal with most of the problems of India—agricultural, industrial, work of women and youth, health, and the Christian Church and Christian Councils—does she fail to stress the Christian enterprise as it is today, nor to challenge the reader to help India to know that "Christ is the door to all new life and relationships". Let India—and let us—use the Key of *Faith* as she stands at the threshold, restless to enter new and untried doorways.

Mrs. Bryce, in agreement with many other thoughtful students of India today, takes for granted the fact that "the day for India's political freedom has dawned. What is

now the paramount concern for India is not the acknowledgement of the right to self-government, which has been made, but the procedure." For other writers she leaves the political aspect of India (for who cannot read it in newspaper, magazine and many books) and traces the advance and the opportunities of the Christian Church today.

CHAPTER I—"I'M PROUD OF INDIA

"I'm proud of India" sincerely say those who have been at home there for many years. The sophisticated, never-been-there person may ask, "Why?"

Returned service men stationed in India bring back varying impressions, ranging from disgust with the place and the people, to a Christian appreciation of her problems and needs.

Our writer justifies those who after long residence say, "I'm proud of India", by giving these answers that they might give:

1. *I'm proud of her age.*

How old is India? Nobody knows. About 2000 B.C. when our Aryan-speaking cousins entered India from the Northwest, perhaps through the narrow Bolan or Kyber Passes, they found dark-skinned, sleek-haired, cultured Dravidian-speaking peoples. Whence came the Dravidians, nobody knows, but they left their story in lost cities, recently excavated. Many writers, including Cornelia Spencer in *Made in India*, tells of one such city in the Indus Valley—Mohenjo-Daro which was discovered quite by accident about twenty-five years ago. Archeologist kept digging and uncovering cities, each built upon the ruins of the one below, until at sea level they had unearthed seven cities. The marvel is that five thousand years ago it is believed the Dravidian-speakers were flourishing in this city laid out with good straight streets, substantial buildings with baths which were almost modern, good drainage systems and sanitation better than Europe had before the nineteenth century. The pottery and ornaments show a love for beauty. They must have known how to use metals—gold, silver, lead and copper, and how to make alloys such as bronze.

But, pause in awe and respect as we read of a pre-Dravidian culture antedating even the days of the ruined cities, whose descendants still live in the hinterlands of India.

2. *I am proud that there has been for centuries an entity called India.*

It may be difficult for us of the West to see much unity as we read of differences of race, language and custom brought in by successive waves of invasion by the Aryans, Greeks, Persians, Arabs and Mongols, coming from the north by land, and followed later by conquests from Europe, as the Portuguese, Dutch, French, and British came by sea. But still there is an India! Through the British invasion Indian-Aryan cousins met again, and the English language became a unifying force in India. As they now make plans to separate, and sever the closely-united bond between them, may it be in friendliness, and may both Britain and India conserve the spiritual values that resulted from their strange union.

3. *I am proud of the many contributions India has made to the culture of the world.*

It seems likely now that what the Arabs did with our so-called Arabic numerals was to introduce them into Europe from India. At least, from India came the beginnings of geometry, algebra and arithmetic. Early Indians made many astronomical discoveries. Columbus was using a theory already known in India when he insisted on traveling West to reach the wealth of India—and thereby stumbled upon America. The law of gravity—even the atomic theory—were propounded by ancient India!

In medical knowledge there is reason to believe that one named Susrada glimpsed the "relationship of malaria to the mosquito and of rats to plague." Why, then, we wonder, do modern Hindus bow to religious rules forbidding the killing of these disease-carrying pests?

4. *I'm proud of India's long and distinguished contribution to literature.*

"Max Muller has called the Rigveda—*rig* meaning "verse" and *veda* meaning "knowledge" (Songs of Spiritual knowledge) the first word spoken by the Aryan man. The Vedas cover ten books and 1,028 hymns, the earliest going back as far as 1500 or 1200 B.C., thus giving the very birth of India's religious spirit . . ." (Quoted from *The Wisdom of China and India by Lin Yutang.*) Ancient dramas and epics have come down through the centuries. Many animal stories dear to children today, originated in India, such as Aesop's Fables; and the Anderson and Grimm stories have many roots in Indian tales.

6. *I am stirred by the romance of India's early trade and her contacts with the world beyond her borders.*

Over caravan routes and by sea went her silks, gold, ivory, and peacocks, her pepper and spices, and other treasures. The Ophir to which Hiram of Tyre sent ships is thought to be Sopara on the west coast of India.

Thus does Mrs. Bryce list with justifiable pride some things pertaining to India's long past. Just why much of its splendor sank into obscurity is still not fully understood, but the growing vitality and rebirth of modern India show reasons for being proud of her now too. "The most impressive fact about India today is not her age but her youth." She is giving to the world a few scientists

like Sir C. V. Raman, winner of world awards for research, and Mr. S. Srinivasa and Mrs. S. P. De, who envolved in 1944 a method that shortened by one-fourth the growing time of penicillin. Distinguished writers like Rabrindranath Tagore and Sarojini Naidu are increasingly becoming familiar to English-reading peoples.

Indian art and music may seem strange to Westerners, but prolonged study increases appreciation for them.

The revival of trade and the forming of world-wide friendships are signs to rebirth. The philosophy of non-violent resistance is a rather unique contribution of contemporary India, a technique not original with Gandhi, but rooted in long years of Hinduism based on the two concepts of *satyagraha* and *ahimsa*, or "soul force" and "harmlessness". To the Hindu, soul-force is related to suffering. Because he believes that in-

voluntary suffering is the just reward of one's deeds, he has been slow in social welfare work. He also believes in the discipline that comes from voluntary suffering. In its cruder forms this discipline is seen in "holy men" who think they acquire power if they lie on beds of spikes or torment their bodies in some such manner. In contrast, the Christian believes in the meaningful vicarious suffering of Christ, which is more than heroism, but is redemptive and creative.

Ahimsa, harmlessness, may be purely negative, restricting only the taking of life.

There is food for thought in Margaret Seebach's *Equations of the World Religions*: "Hinduism= search for God—service to man= Selfishness," whereas "Christianity =love to God+love to man= Service.

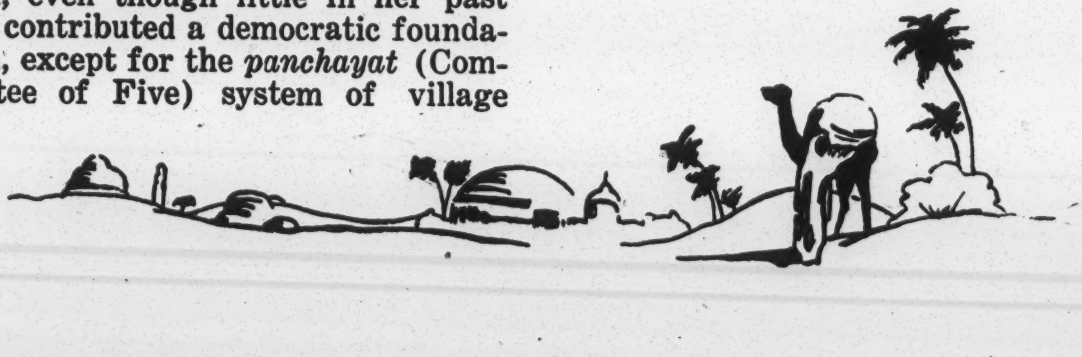
Christian groups must continue in deeds of unselfish service for the afflicted and neglected. Brotherliness and mutual helpfulness are marks of the Christian Church in Indian communities.

The word "Communalism" is familiar today to those who study the political scramble for power in India, for it refers not to a community as such, but to religious groups or communities (Hindu, Moslem, Christian, etc.) and the number of seats to which they are entitled in the legislature. It is a hindrance to a united India. We rejoice that the Christian leaders have stood out bravely against this principle of representation.

India has made great strides toward democratic thought and action, even though little in her past has contributed a democratic foundation, except for the *panchayat* (Committee of Five) system of village government, and the former conduct of Buddisht assemblies.

One may speak with pride of the work of princely servants of Christ in India. From the high-born and wealthy we have the story of Rajah Sir Harnam Singh, born in 1851, the son of a ruler in North India. From an American Presbyterian missionary tutor he learned of Christ. He gave a lifetime of unselfish, Christian service in political, social and religious movements. His wife, also a Christian, helped in the rearing of seven worthy, public-minded children. One of his sons, Raja Sir Maharaj Singh, and his wife Rani the Lady Maharaj Singh, are especially active in Christian work. For a time he served as agent of the Indian government in South Africa, and she inspired and encouraged educational and medical work there. Lady Maharaj Singh serves now as Chairman of the Christian Home Committee of the National Christian Council, and also as Chairman of the National Committee of the Indian Y.W.C.A.

Splendid Christian leaders come from the common people also. Our writer calls one James Ananda, and says that she is proud of an India that by the grace of God can produce him. In days of famine a generation ago some boys and girls of the elusive robber tribes of South Africa were left homeless. The American Madura Mission cared for them. A boy and girl grew up as Christians, married, and to them was born James Ananda. Village school, boarding school, college, and training abroad in America and England became the heritage of this bright lad. Everywhere he makes warm friendship. His home-



life is happy. He has a sympathetic understanding interest in the teachers under his supervision, for he is now director of education for an important Indian state. Even in America, this Indian Christian grasped the opportunity to give to a heathen American who had befriended him, the wonderful Book containing a story the American had never heard —*the Good Samaritan* (Text, p. 17).

Yes, India is on the threshold of America and the American churches!

RAMA VIEWS THE VILLAGE

The opening pages of Chapter II, "The Man with the Wooden Plow" take us to a large village of 6000 population, to the home of a lad whom our writer calls Rama. One night after school and games, he went at his mother's bidding up the steep, narrow stairs to their attic storeroom to bring some mango pickles for supper. He filled the bowl from one of the great jars, but he did not go down immediately. Let us stand with him at a small window and "listen" to his thoughts as he looks out over this large village. He could see the high road, side streets and back lanes, and the main street with its traffic of busses and bullock carts. The different types of buildings were familiar to him.

All about him were the homes of farmers, who like his own family, lived in the village but went each morning to work in nearby fields.

Because it was the "hour of cow-dust" when grazing cattle were being brought home, there was a golden haze over everything.

Over there in a certain section were the houses of tradesmen and artisans. How gay was the house of the dyer where clothes like colored banners were hanging! Sounds from the coppersmith and brass-smith floated up to him as they mended pots and pans. The brightly-colored food market in the bazaar section not only pleased the eye, but sent up aromas of tempting foods. Rama remembered that at harvest time these artisans and all who had rendered service to the family during the year came for their payment in measures of meal, apportioned to them by his father.

Rama enjoyed even more looking at the buildings in the administrative or service centers. There on the edge of town was his school attended by about 400 boys and a few girls. He liked the football and hockey fields and the school library. Courthouse, post and telegraph office, police station, forestry headquarters, a small hospital, and . . . but just then he saw his father who had returned from work, bathed and freshly dressed and was on his way to the village temple to offer evening worship. Oh —his mother wanted the pickle! He dashed downstairs—his reverie ended.

But Rama did not forget his attic scrutiny of the village. After supper he asked his father, "Was the village very different when you were a boy?" Then followed a conversation in which the father pointed out advantages of the new, and mentioned also a few things that he liked better in the old. Rama was pleased that his father asked his opinion on some matters. Even the mother was brave enough to venture to express her convictions about reasons for the increasing population of India which had quadrupled in 30 years, and for five million being added every year. They talked of reasons for poverty—but just then a motor horn and the tinkle of a bicycle bell turned their thoughts to the newer means of transportation which carried many young men away to earn more money. With a sigh the father said, "Even you, too, will go away some day."

India is a land of villages—700,000 of them, containing 85 per cent of the people of India. Most of them are much smaller than Rama's village. "Among the civilized people in the world India has the highest proportion of people dependent on

agriculture and the lowest proportion of those employed in industries, trade, and transport."

India is important in the production of certain crops. In the raising of rice, tea and sugar cane, she stands second among the nations of the world. She equals Canada's output of wheat. Half of the world's crop of peanuts comes from India.

Rama and his father forgot to mention the great dependence agriculturists have on the *monsoons*, seasonal winds that bring rain. For most of India rain is brought by the monsoon winds which blow from May to September. Thoughts about the monsoon dominate the lives of Indians in a way that people of most countries scarcely understand. The Peasant keeps one eye to the sky, at the mercy of the elements. The Bengali poet, Jasimuddin, voices the anxiety for rain in this song of village maidens:

Black Cloud, Come down, come down:
Flower-bearing Cloud, come down, come;
Cloud like cotton, cloud like dust,
O let your sweat pour down!

Blind Cloud, Blind Cloud, come,
Let your twelve Brother Cloudlets come,
Drop a little water that we
May eat good rice.

Straight Cloud, Strong Cloud, come,
Lazy Cloud, Little Cloud, come,
I will sell the jewel in my nose and buy
An umbrella for your head!

Soft Rain, gently fall,
In the house the plough neglected lies,
In the burning sun the farmer dies,
O Rain with laughing-face, come!

When the monsoon breaks, rivers are filled with the life-giving water, which in turn is diverted into canals, especially in North India, for irrigation. Or, it may be stored in large tanks or reservoirs, the oldest system India used, and now most prevalent in the south. Perhaps those who live in irrigated sections of the United States and see "the desert blossom as the rose" appreciate best what it means to read that India has the largest irrigation system in the world. Over fifty-five million acres, or about 26 per cent of the cultivated area of India, are watered by government works. British capital and engineering skill inaugurated this vast system, but it is now owned and maintained by India. The moderate charges for the use of the water add $48,000,000 annually to the government of India.

We read repeatedly that there is not enough cultivable land to adequately support the 254 persons that live on each square mile of land surface. Plans are being discussed for bringing 170,000,000 acres more under cultivation.

Soil erosion is one cause for poverty, caused as in many other countries by the destruction of forests in the hills and mountains. Excessive grazing of useless cattle is another cause. Minoo Masani in *Our India*, says that of the 540 million cattle estimated to be in the world, India has 180 million, or about 1/3 the total. Many useless ones that would better be killed, are allowed to starve because of Hindu taboos against the taking of life.

Unwise methods of cultivation cause poverty, also the prevalence of debts. Through cooperative movements, credit societies and banking systems are doing much to free men from debt. Scientific research and demonstration farms, also, but more than material things are needed to

build a new India. Nothing is better than the unselfish principles of Christianity for building a new morale.

Because Minoo Masani in *Our India* analyzes in an interesting way the five big jobs that should be done we quote his summary:

1. Divide the land over again, into big enough farms of 20 acres each, instead of the four-acres average which has resulted from the system of *fragmentation*, or inheritance division. Set up big cooperative farms of 100 acres each on the waste lands, the co-operators to make it cultivable, with government help in providing canals and roads to market.

2. Build more canals and wells so all the land may be irrigated.

3. Look after the forests and get wood from them for fuel, instead of burning cow dung, which is far more precious used as fertilizer.

8. Teach peasants to use improved seeds and modern implements.

5. Reduce the number of starved and useless cattle and feed well the ones that are kept for milk and for farm use.

What type of fellow is the Indian peasant—key person to the whole situation? He is likeable; has remarkable stamina in the face of adverse circumstances; does his work or offers hospitality with a sense of extraordinary dignity; is deeply devout; sings as he plows, and his wife sings at her spinning; and has a sense of humor which reflects itself in proverbs and quaint stories. Ill health, fear, ignorance, and poverty are deep shadows that depress him, and cause him to try to propitiate mother goddesses associated with smallpox and cholera, and other godlings of field and tree, river and well.

THE CHURCH AND INDIAN FOLKWAYS

The last half of Chapter II is devoted to the understanding and help the Indian peasant finds in the Church of Christ.

He finds help in learning to read in literacy campaigns supplied by the church, for the ability to read market quotations, government bulletins, general news, etc., makes him a more efficient farmer. He learns from better-farming demonstrations he sees at agricultural fairs.

The Church soon uplifts outcaste quarters of Hindu villages. One reason Rama did not notice from his attic window the outcaste's quarter, although it was there, was that it had no place in his life, because he was a caste Hindu. Had there been the uplifting presence of a Christian Church, it might have been different.

The Church gives a message of hope to counteract the apathy and hopelessness and underlying the rural situation.

One district in South India has had remarkable success through village centers, where preaching, teaching and healing are combined in one work unit to minister to neighboring villages. The buildings are good and suited to the surroundings. Classes are held in the school for children and for adults. Personal cleanliness is taught by precept and example by teachers who respect the fact that even the poor people of India have a high standard of personal cleanliness when they have soap and water. In the health program attention is paid to the preventing as well as to the curing of physical suffering. The worship service is the center of village life. Consecrated women have made a cross on the back wall of the three-sided chancel by inserting iron spoons into the wall. They fill the spoons with oil which is lighted, making a lovely, impressive cross. Elders and leaders are interested in healthful daily life-habits such as vaccination and abstinence from the use of alcohol.

Stress laid on the removal of manure pits reminds one of the brief account given in last year's Home-study Youth textbook, *Christianity Where You Live*, of the work of our

own late J. C. Heinrich, who harnessed the enthusiasm and passion resulting from religious revivals and festivals by directing the energy into the constructive and simple task of removing manure piles from the streets of the village to the fields where they could be used as fertilizer. To his amazement the people, fired by the religious revival, quickly did the job. During the next revival he introduced improved farming methods that the people had been unwilling to try before. "Next came tree plantations, then flower cultivation, and something constructive with each new wave of religious interest. When the revival wave comes the minister must have more than the love of God to talk about. He must have a plan and program that will help the people to make their community a better place in which to live. It may call for cleaning up the town, building a recreational center, beautifying the church, or organizing the people into some form of self-government." What an example of practical Christianity! What marvelous changes God has wrought among even the lowest of outcastes when the gospel becomes theirs.

Read the outstanding example (p. 34) of how a Moravian missionary raised the income level of villagers in the Himalayan foothills by introducing the cultivation of pyrethrum, a base for insecticide, and teasel, used in the manufacture of textiles.

Read also of Christian colonies or settlements, such as the villages of Nazareth in South India and Bethlehem in the Punjab where Miss Kamolini Sircar has done constructive work. (pp. 34, 35)

Rural leaders are needed. They must be trained. The foundation of training for rural reconstruction is in the middle schools and allied training schools with rural bias, such as the one at Aklesvar in Gujerat. Its influence is spreading far and wide.

Perhaps the best-known rural educational institution of high level is the Allahabad Agricultural Institute, the creation of Dr. and Mrs. Sam Higginbottom. They are retired now but a large and loyal staff, largely Indian, carry on the great work. If possible read Dr. Higginbottom's own story of this great work in *The Gospel and the Plow.* He began his missionary work in 1903 as an instructor in Economics at Ewing Christian College, Allahabad, which stood on one side of the great Jumna River. Directly across the river lay a most unattractive

piece of land, not worth eight cents an acre rent to an Indian farmer. It did have the advantage of being on a main highway into the city of Allahabad and was passed by millions of Hindus who congregate annually for a great bathing festival at this junction of the Jumna and Ganges Rivers. So he has publicity and a market for surplus production. He set out to prove that by proper farming methods even apparently hopeless ground could be made productive. Many visitors come to the institution, and many types of extension work are carried on. In helping little famine-cursed villages that had been growing ten bushels per acre to grow twenty, Dr. Higginbottom helped to feed the hungry; in helping villages to grow three hundred pounds of good, long-staple cotton where formerly they had grown sixty pounds of poor short-staple cotton, he helped to clothe the naked; in boring deeper for wells he could secure an abundant supply of water for drinking and irrigation, thus giving drink to the thirsty; in making free men of India's untouchables and rid-

ding them from the prison of caste, he was serving the meanest and lowest of his brethren in Christ's name.

The success of Harry Dutt could be repeated in stories about many of the students from Allahabad Agricultural Institute. When Harry first entered, he was rather unpromising and Dr. Higginbottom had invited him not to come back. But Harry asked for a second chance, proved good. . . . (Read his story, pp. 39, 40).

Who can measure the influence of this ministry in the name of Christ to millions of rural men and women in India?

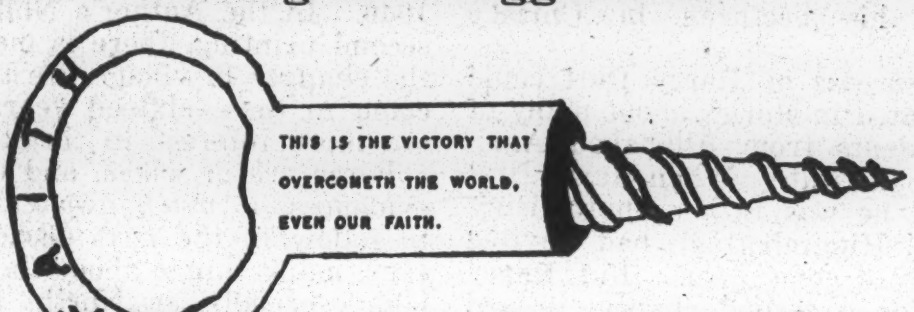
Behind Mud Walls is a book entirely about village people of India, written out of the rich experiences of William H. Wiser and his wife Charlotte Viall Wiser, Presbyterian missionaries. They wrote the book in 1930. Another printing has been made in 1946. In the Author's Note to this second printing, there is mention of the changes in village life that have come in these sixteen years. They see more interest in health, more children are in school, and there are evidences of much greater changes to follow in the next decade. However, many things about the one village especially, in North India of which they write, where they were sent to make a Survey of the social, religious and economic life of a fairly typical village, still remain the same, in spite of the changes noted above.

The friends of India must stand humbly by her in her great hour of growing political power, knowing that Christ is the door to all new life and relationships.

THE CRURCH AT SIALKOT, INDIA

This is one of the larger churches which is thronged with Christian worshippers week after week. The Village Churches while very simple are places where thousands of the Christians meet to worship the one true God — the God and Father of our Lord Jesus Christ.

Program Suggestions



AN INDIAN KEY

The Indian key (kunji) sketched may be reproduced for invitations or favors on this first program on India. On one side write the Scripture quotation; on the other, "This Key (Kunji) admits you to Old India". Give time and place. Or, it may be enlarged as a poster announcement, and displayed a week or two previous to the meeting.

TO LEADERS—"My Heart upon My Sleeve"

Mrs. Bryce entitled the *Foreword* to her *India at the Threshold*, "My Heart upon My Sleeve." She found it "an uneasy delight to write about India". Leaders preparing to teach her book to others will likely find it an "uneasy delight" to *study* about India, if we do it in the spirit of real study, and with prayerful human interest in this "country at the threshold".

An observer remarked concerning a program of some sort, "Some people can take the juice out of any topic and make it dry as dust. Their method is usually general, abstract, political, rather than particular, concrete and human."

Leaders accepting assignments to present our three programs on India in October, November and January, bear a responsibility to make India live; to make her people seem as real as though they lived near us; to create a sympathetic understanding of their aspirations and needs; and a feeling of oneness with the great body of Christians there in the midst of ancient religions. All these things Mrs. Bryce holds before us. Yours is the responsibility if the book and supplementary materials are dry-as-dust for a sleepy audience, or sparkling with human interest! Programs need not be over-elaborate to be interesting and appealing, but they must come from lips touched by a coal of fire from heaven, out of hearts sincere in their zeal to serve Christ, and from a mind carefully prepared with as much information and inspiration as the busy times in which we live will permit. Books, materials, helps, current news items, etc., on India are almost limitless in number. The Reading List (Text, 163) offers suggestions. See the Lit. Dept. Page in this *Magazine*. Consult public and church libraries. Many leaders say they plan their best programs when they begin early and work gradually but consistently on their theme.

The review of the Textbook in this *Magazine* is *intended only* as *an outline* to *assist you* and *not to be read aloud in the meeting*. Please study the Textbook. If there happens to be a *Depression* in our Missionary Society, might it be because we do not have an N.R.A. (Never Read Articles)?

GETTING UNDER WAY

To keep the audience on the alert, ask each one to note program carefully and at the close be ready to give a brief phrase or statement "One

thing I learned today about India that I did not know before." Distribute slips of paper for answers. Appoint one or two to tabulate facts briefly on a roll of wrapping paper. If many mention some facts, merely record once, but indicate by number how many had given it. This procedure at each of the three India programs will form a splendid review outline.

Why not start with the work United Presbyterians know best—our own in the Punjab? References: *In the Shadow of the Himalayas; Prayer Cycle; Map of India; Map of our Missions.*

By question-and-answer, or by discussion bring out: (Make it brief but animated).

1. Who were our pioneer missionaries to India?
2. When and where was our work started? (Map)
3. Where do we have stations today? (Map)
4. How many active missionaries now? As a sort of Roll Call, ask each one to name, locate and give type of work of one missionary. (Just brief statement)
5. How many communicant Christians in our mission?
6. Where do we have outstanding medical, educational institutions, etc.?
7. What are greatest needs? How can we meet them?

ON TO THE STUDY-BOOK PROGRAM

1. Introduce the author (Text p.iv)
2. Note Foreword. Ask a few questions for quick answers, as—
   a. *Why* study India now?
   b. *How* is India at the threshold?
   c. Is India nearing time of political freedom? What is the paramount question about it?
   d. Can India's problems be solved? How may the "Key of Faith" help in the solution?

CHAPTER I—"I'M PROUD OF INDIA"

Ask 8 to assist, who may speak as from the audience, but are prepared to complete the sentence each time the Leader refers to her pride in India. Leader may wear sari. Others in costume too if you wish. (Or 2 may do it—the Leader and another, perhaps a missionary, to answer the questions)

Leader: I'm proud of India . . .

1*st Speaker*: I'm proud of her age . . . (Text, pp. 1, 2) (Tell briefly)

Leader: I am proud that there has been for centuries . . .

2*nd Speaker*: An entity that may be called India . . . (continue pp. 2, 3)

Leader and 3*rd*, 4*th*, 5*th and* 6*th Speakers* continue thus, giving briefly the reasons for being proud of *Old India*, as outlined in this *Magazine Review* and in *Text.*

Leader: "The most impressive thing about India today is not her age but her youth." (p. 7) (Leader pauses to conduct a map study, using large map—Order from Lit. Dept. 25c; Use supplement map of India in the April *National Geographic*—or any good map. Point out the three geographical-area divisions of India (mountain, plain, plateau), mentioning rivers, cities, points of interest in each. Note size, shape, boundaries, population, etc.

Leader: I'm proud of the tremendous sense of life in India today.

7*th Speaker*: (Tell briefly, pp. 7:13)

Leader: I'm proud of princely servants of Christ in India today.

8*th Speaker*: (Stories of Christians, pp. 13-17)

CHAPTER II—THE MAN WITH THE WOODEN PLOW

1. Dramatize the story of Rama (pp. 18-24). Story is practically dramatized in Text. One rehearsal sufficient. Tell, not read, though Texts may be unobtrusively used.

Characters: Rama, his mother, his father. (In costume, if possible)

Scene: Village home. If Indian objects or curios are available use as furnshings, thus giving them a real purpose to serve and not merely "displaying" them.

Leader introduces playlet by telling of Rama's homecoming. The mother speaks, giving Rama a bowl. He goes to attic (other side of room. May use screen between kitchen and attic). He pretends to fill bowl, then stands at "Window" pointing out what he sees as he gives his monologue, making listener *feel* buildings are there. . . . He sees father, and rushes downstairs.

Leader acts as interlocutor, mentioning that supper is over and the three spending a quiet evening together. The mother is seated somewhat apart, and working. Continue conversation as in Text. Sound effect of horn and bicycle bell may bring it to a close.

2. Tell Highlights from remainder of Chapter, stressing especially how Christianity helps the villagers.

3. May use a "True" and False" Quiz such as:

...1. In the past 300 years the population of India has quadrupled.

...2. About 15 per cent of the people of India live in villages.

...3. India has no irrigation system.

...4. People of India do not like gold, silver or jewels.

...5. Indians have a high standard of personal cleanliness when they have the means to practice it.

...6. If Christ had visited one India village a day from the time of his baptism he would hardly be through yet.

...7. Harry Dutt is a native American.

4. *Song of Praise* (p. 29) good for closing devotional thought. Have different ones read a verse for each month.

5. Good supplementary material on Village life in *Behind Mud Walls* by Wiser; *The Gospel and the Plow* by Higginbottom; *Our Country is India*, Chapt. 5, by Indian Christians; *Home to India* by Santha Rama Rau; *My Indian Family* by Hilda Wernher.

6. *Socrates in an Indian Village* is an interesting playlet, if you chance to have the Dec. 1938 *Women's Missionary Magazine.*

OTHER SUGGESTIONS

1. Use appropriate, or Indian music. "In the Secret of His Presence", in our Psalter-Hymnal, was written by Ellen Lakshmi Goreh of India. Can you find some uncommon hymns to Indian music?

2. Visual Aids are popular now. Write to our Board of Foreign Missions for slides or movies. May be secured from other sources also.

3. Are you planning a School of Missions this Fall, for the congregation? India is recommended for the study, with classes for all ages!

Workbook and Indian Game (Mrs. McKune is too modest to mention these valuable helps). The Workbook is of great value to a leader and the game is excellent for the social hour. These may be ordered from Mrs. E. D. McKune, 211 Fifteenth Avenue, South, Nampa, Idaho. Workbook 25c plus 5c postage 5 or more 25c postpaid.

Game 50 postpaid.

These have been used in several of the largest Summer Schools of Missions the past summer.

India Cross Section

By MARJORIE WARD ALTER

The oranges looked fresh and juicy and we were thirsty, so we called the vendor. The Sikh in the front seat of lorry was nearest the door and handed up the oranges and paid the vendor. He refused the proffered coin and remarked that fruit was his speciality. He was the Agricultural Secretary in Sialkot. Several months before he had asked the ladies of our Mission in Sialkot to judge the Pardah Society canning project. He had had four years in England and while there had attended an evening Cottage Prayer-Meeting regularly. He commented on the belief in prayer of these consecrated people who still met weekly in England. He turned to our little eight-year-old and asked if she could sign "I am Happy"? This was done lustily while the bus rattled along. He confessed a real interest in Christ and in the Bible and longed for the day to come when there was religious freedom in India.

THE NANNY (Nurse)

The railway coolies pushed both me and my light luggage into the railway carriage. Close behind me ladened by innumerable parcels and speaking sharply to the coolies panted an English *Nanny*. She had nursed many small children in her thirty years in India. She was on her way to Darjeeling to take over the entire care of a four-year-old whose mother was "in society." She was not worried about the future as she had a tidy sum in London for her age.

THE ARISTOCRAT

Amid a great flurry of relatives, Mrs. Ram Lal got onto the train. She was like a cool, detached, painted madonna as she bent over her baby. A servant spread her sheets and brought her food and water and last of all a reluctant little maid. Mrs. Ram Lal and her husband would be on the train three days and nights. He was a young business man being transferred to Bombay. The relatives of the young couple shouted advice and still Mrs. Ram Lal sat placid and beautiful—the perfect Hindu wife and young mother. The little maid humbly laid her little bedding roll at the feet of her mistress on the floor.

It was mid-night and our doors and windows were locked. We had no delusions about the possibility of robbery or insult to women travelling at night. In fact some rather hair-raising tales of night travelling were related. We unlocked the door and a rather tired woman in English clothes was put on the train by "Reggie." Her little boy was fair and dressed like a girl to ward off the evil eye. She was the product of an English father and an Indian mother and mingled her Church of England and her Hinduism rather freely.

THE ARMY NURSE

Later in the night the door again was opened to admit two young women. One was in the uniform of an Army nurse. The other, a young lady who was soundly kissed by the soldiers who put the girls onto the train. She was soon asleep but the little nurse had to sit on her suitcase as there was no room anywhere else. She was dead for sleep as she had just had three days leave and had tried to forget her job by dancing and fun. Her job was in a large mental hospital for wounded soldiers. She was only twenty and had been nursing two years. She was one of eleven children of an Indian Christian family in Karachi. Six of the eleven were in uniforms. She was just a sample of what the war has done to hundreds of Christian girls. She spoke of the American soldiers she had nursed and of a sister who was writing to an American soldier

who loved her. She told other stories of broken hearts and wrecked lives—the flotsam and jetsam of war days in India. She snatched broken bits of sleep—tense to not miss her station where she was due to serve 12 hours before she slept again.

THE COLLEGE GRADUATE

I suppose the most interesting women in India today are the College graduates who are married or are having careers. One had been a teacher—she was married to an Officer in the Air Force and had travelled to nearly every big city in India before her baby was a year old. Another Hindu woman held a degree from Kinnaird College and was journeying to get her fifteen year old daughter who was reading in an exclusive English School. Her daughter had never seen a Hindu wedding and her mother was taking her out of school for two weeks to attend a relative's wedding. She was poised and gracious—proud of her wealthy husband and her lovely children.

Close to Hardwar an educated Hindu young woman carefully traced her caste mark on her forehead and twirled her mascara while she told me she had her M.A. and was a professor in a private college. She came from Agra. She laughed at her caste mark and said she was no more Hindu than I was. She said no one with an M.A. could still believe in idols. They must be either agnostics or believe only in God. She believed in the best of all religions and in no religion. Yet she stepped off the train to visit friends and see the temples and idols of Hardwar!

THE ANXIOUS MOTHER

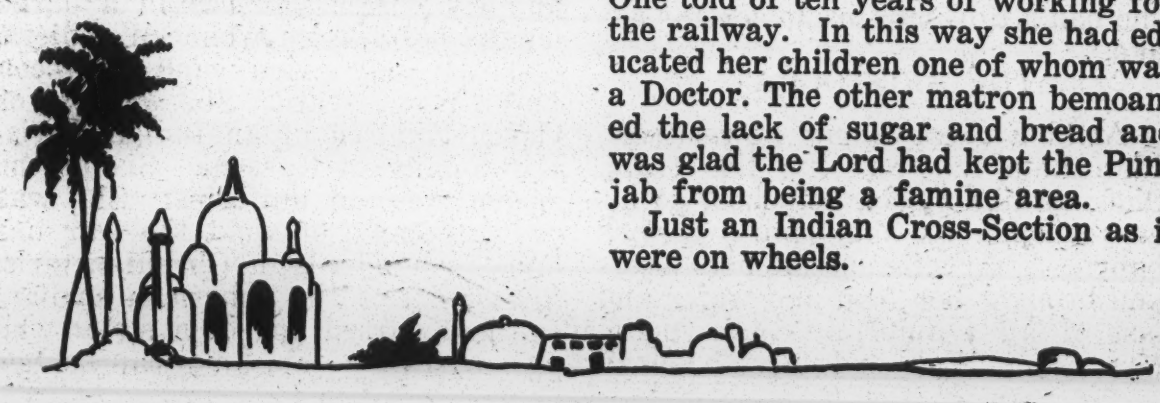
The last part of my journey I travelled with a wealthy Hindu family who were returning from scattering the ashes of the dead on the Ganges River. A little Jain woman sat next to me with a sick baby. She told of all the limitations of her life as a Jain and how she had lost five children and had only this one left. Her husband asked about the child every time the train stopped as distracted as any man in like circumstances. A Moslem woman took off her burkah and conversed in English. She was travelling from Ceylon to her father's home in the Punjab with her two clean well-behaved children because her brother had been murdered the week before; struck down by his enemy while he was ploughing his field.

THE BRIDE

A Sikh bride was put onto the train by her wailing mother who following the custom of the land had wept until she was beside herself. Behind her veil the bride wept too but only until the train started. She fell to examining all her new jewelry and clothes which the groom had given her. She was decidedly the modern bride who was keen to begin her new life and admitted it, much to the amusement of the rest of us.

The only Christian women I contacted on my journey were the matrons in two of the waiting rooms. One told of ten years of working for the railway. In this way she had educated her children one of whom was a Doctor. The other matron bemoaned the lack of sugar and bread and was glad the Lord had kept the Punjab from being a famine area.

Just an Indian Cross-Section as it were on wheels.



Bible Schools In Village Centers

By MISS HELEN V. WEEDE

"WAKE up, Miriam, we must get to work," called the mother of Rahmat to her daughter. "Get up, daughter. It is time to light the fire."

"But, mother, it is still dark. We don't get up this early in January when it is so cold outside," answered Miriam, and pulled the comfort up over her head again.

"Yes, daughter, but have you forgotten that Bible School begins today? We must get our work done early so we can go to the big tent."

"But I thought the tents had not come," said Miriam, as she sat up in bed and rubbed her eyes.

"Shh," warned the mother, as she nursed the crying baby on her hip. "Don't waken your soldier brother. I want Rahmat to sleep when he has a chance. He didn't always have such a good bed when he was with the Army in Burma."

"Yes, Miriam, the tents have come. Your father returned late last night and he says he met the buffalo-carts plodding along on the other side of Negar. They will be getting the tents up this morning."

"All right, then," answered Miriam, as she threw her head covering over her head and slipped her feet into her shoes. Her toilet was complete for she slept in the same suit as she wore during the day.

"We'll cook a little first and then I'll go out to work. You start the fire while I grind a little more meal for tonight. We will be home late and I want to have it ready," explained the mother.

"Where are father and brother John?" asked Miriam.

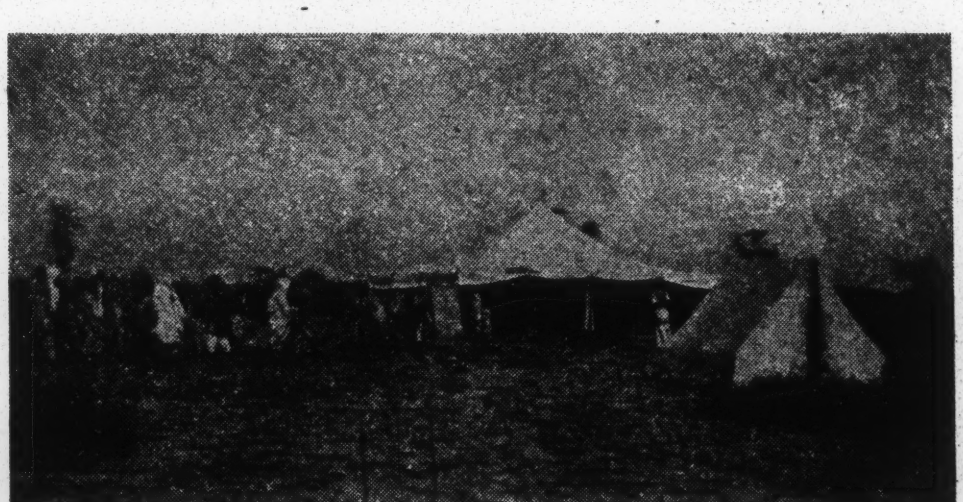
"They went out early to cut sugar cane, because the landowner said he wouldn't let them off to go to Bible School unless they cut the usual day's amount first. They will be coming in soon for a bite of breakfast. Hurry and make some bread."

"What will we eat with our bread this morning?" Miriam asked, as she put another manure cake on the fire.

"Oh, I think we'll just use some of the fresh 'gur' (raw sugar) that your father brought in yesterday."

"That will be good. I'm glad I am home this year, so I can get all I want. We didn't get much in boarding school last year, and the sugar ration was very small, too," said Miriam. "Mother, you should have a chimney to this fireplace instead of letting the smoke go all over the room."

"Yes, daughter, I wish we did, because my eyes hurt so from the



The Tents where Village Bible Schools are held.

smoke; but we have spent all the money we could get on the education of our children. The landowner doesn't even have one in his house. . . . Here comes your father now."

"Salaam, daughter," greeted the father, as he handed her a piece of sugar cane. "Is breakfast ready?" He squatted beside his daughter to warm his hands at the fire.

"Salaam, father. Here is some bread."

"I didn't expect you up so early, Miriam."

"Well, mother says Bible School begins today, and I don't want to miss it. This is the first time I have been home in January for eight years, and they didn't have Bible School when I was little. The missionaries just came to the village and talked for a little while and sang a Psalm. Then we didn't see them again for a year, unless the tents were close to our village, and we could go over every day. I remember once that the Miss Sahiba let us go into her tent and we saw her pretty bed spread, and she gave us each a picture of Jesus. Now mother says we will all go every day for a week."

"Yes, and that reminds me that Padre Samuel (Indian pastor) gave me a Bible course last night. He said he thought they would need you to teach one of the women's classes. He said you should prepare the first lesson. I don't remember what it is about."

"Oh, yes, father, you remember. It is about Cain and Abel. I just read that in family worship the other evening."

"Well, I can't remember very well. I never went to school."

"Yes, but I said I would teach you if you would learn. I'll ask the Miss Sahiba to give me a Punjabi primer, if you will learn."

"Oh, no, I'm too old and my eyes are not so good any more," objected the father. But I do mean for all of my children to read. Here is John now. I must go back to work. You may have my place, son."

"I'll be glad to," said John as he sat beside the fire and picked up a

A Procession of Christians on the way to the Village Bible School.

big, round, flat chappati" (Punjab bread). "You would better bundle up, father. The wind has risen and the sun is not up far enough yet to melt the frost. I suppose, sis, you won't have to go out in the cold because you have been to boarding school."

The mother answered, "No, I thought Miriam could stay and take care of the baby. And Miriam I want some wheat sifted. Also if there is time, you can spin a little cotton for the bedding I want to get ready for Rahmat when he goes off to college."

"No, mother, I'll go and help you. I was told at school that it is no disgrace to work with my hands, even though I have been to school. I can make fuel cakes, if you can. And, I don't care if people do call me a sweeper. I shall be married by this time next year and we will be living at the seminary. Rahmat can keep the baby until we come back."

"What's that?" asked Rahmat from his bed on the other side of the room. "Why is everyone up so early? This bed feels so good, I don't even want to get up; but that bread smells good. We didn't often get chappatis in the army. So often we had only rice, and you know how a Punjabi loves his wheat bread. Bring me one, will you, Miriam?"

"Certainly, brother. Here it is. I was saying that you could keep the baby while mother and I go out to make fuel cakes. We will get through quickly, if two of us work at it, and then we can get the house work done and get off to Bible School."

"What is Bible School?" asked Rahmat.

"Oh, that's when we all go to the big tent and learn Bible stories," said the mother. "Padre Samuel sends the elders and our two school teachers out to round up the people and he won't let us say 'No.' He wants our attendance to be better than Manpur congregation, which received the banner last year. You will be surprised to see the big crowd. Our Mohammedan neighbors can't believe there are so many Christians in this community. They nearly crowd us out of the tent. We had an average of 280 Christians last year and Padre Samuel says we must make it 350 this year in order to win the banner. There were more than 100 Christian children in the children's class. We could hardly keep our minds on the lesson when we heard them singing outside. Our Martha will miss the class, now that she has gone off to boarding school. And Rahmat, don't you have your cornet here? I'm sure Padre Samuel will want you to join the band."

"Yes," said Rahmat. "I'll be glad to play, and perhaps I can get ready here, too. When do ye have to be there?"

"It is usually 3:00 or 4:00 o'clock before we can get there after we get the work done and walk the two miles to the tents," said the mother.

"I'm sure father would be glad if you would cut up the feed for the cattle," said brother John, as he put on his coat and went out to join his father at the sugar cane mill.

"All right," said Rahmat. "I'll feed the cattle. Is the feed here or do I have to go after it?"

"I think your father brought in plenty last week," answered the mother. "All you need to do is to cut it up. And I think I'll leave the baby with you here. I think she will sleep anyway. It won't take long, if Miriam helps me. How proud I am of you all! And how glad we all ought to be that we have been taught to know Jesus Christ. All of our blessings have come from Him. Miriam, won't you just offer a prayer before we go out to work?"

Suggested Devotional Service

For Program Study: Keys for Christian Service

Worship Theme for Year; Using the Keys

By MRS. S. B. COPELAND

OCTOBER: The Key of FAITH. I John 5:4b. This is the victory that overcometh the world, even our faith. Also Hebrews 11:6.

Play without singing No. 221, Simply Trusting.

(To the Leader: The numbers mentioned below may be played while the audience follows them silently by means of mimeographed copies of the verses. Or a solist, duet, or quartet might be used. If the group enjoys singing together, all except "The King of Love My Shepherd Is" may be found in the Bible Songs Hymnal. Omissions may be made from the suggested program, as time dictates.)

Much of every Christian's daily life is determined by his use, misuse, or neglect of the Key of Faith. He himself can determine whether he is locking doors or unlocking them; whether his key is kept bright with use, or is rusty, misplaced or lost. This Key fits the lock of a door which opens into a vast area where are to be found peace of mind, correct decisions in matters of right and wrong, good works which are one proof, of faith, love toward one's fellowmen and companionship with God. Unless the Key of Faith is used, the foregoing blessings and many others will be missing from life.

Many of our familiar Psalms and hymns have to do with Faith.

The Psalmist's Faith. Ps. 46. No. 55:1, 3. God is our Refuge.

A Prayer of Faith. No. 228:1, 2, 4. Jesus, Lover of my Soul.

Scriptural Faith. Ps. 37:3, 5. Ps. 3:5. Is. 26:3, 4. Job 19:25.

Solo: The King of Love My Shepherd Is. Psalter No. 404.

Paul's Faith. No. 211:1, 2.

Scriptural Faith. Rom. 10:17. Jas. 2:17. I John 5:4. Eph. 6:16.

A Prayer of Faith. No. 231:1-3. My Faith Looks up to Thee.

Confident Faith. No. 203:1, 2. I Know that My Redeemer Liveth.

The Faith in which to live and die. Psalm 23. No. 23 or No. 25:1, 3, 5.

"WITHOUT ME . . ."

My hands were filld with many things
That I did precious hold,
As any treasures of a king
Silver or gem or gold.
The Master came and touched my hands
(The scars were in His own),
And at His feet, my treasures sweet,
Fell shattered one by one.
"I must have empty hands" said He,
"With which to work my works through thee."

My hands were strong in fancied strength
But not in power divine,
And bold to take up tasks at length
That were not His, but mine.
The Master came and touched my hands,
(And might was in His own)
But mine, since then, have powerless been
Save His are laid thereon.
"And it is only thus," said He,
That I can work my works through thee."

—*Selected*

News From Afar

India

MRS. JOSEPH ALTER, Editor, Sialkot, India

BRIGHT AND SHINING FACES

Badomali is a village mission station and our church is classed as a village one. We use the school building for our services. Recently, we bought cloth, dyed it dark green, and fashioned a curtain which is hung as a background for the pastor. We selected some outstanding Bible pictures from large picture rolls to brighten the room and to change the school atmosphere. By changing the seating arrangement, a more unified effect has been accomplished, thus making preaching more direct. Our pastor has been here for ten years and has become a bit discouraged; therefore, we are trying to help him.

Since returning from camp and becoming residents here for the summer, we changed the Sabbath School hour. Having done so, the attendance has increased several fold. The first Sabbath with the change, most of the children came just as they were—with soiled clothing, dirty hair, and unwashed bodies; some came with no clothing at all. Adults, too, were not tidy and clean as they should be for worship. The next Sabbath, we surprised the children by giving plain little pictures to the eight who were clean. The third Sabbath, we gave forty-seven. This Sabbath, sixty-five were eligible; but only the ones who could recite the lesson received pictures. Last week, we bought two new strips of grass matting for seating people. This week, we are buying more, for all the benches and chairs are full. For that matter the whole building is filled. We hold junior church at the same time as the regular church to avoid too much crowding. We have two problems in connection with this. Due to the feltograph method of teaching being such an attraction, the mothers and older sisters want to attend the junior service also. The other difficulty is that our crowd is so large that it is difficult for those in the back rows to see the feltograph.

We are finding much reason to give thanks for our dozens of clean, bright, well oiled and shining faces in our Sabbath School! How wonderful it is to have a share in all this!

PRAISE HIM WITH ME!

After seeking God's guidance, my parents and I decided that the way was open for my return to India on time last autumn. God even granted us great comfort and joy at the time of parting.. I was back at this post in less than a month after leaving my dear ones. April four, I received a cable calling me home because Mother's health was in very serious condition. It was a shock, but my faithful mission family helped me to lay the matter at the Throne of Grace and Mercy. All the Bible Women of the mission were here at the time, studying in a refresher course. They told me they were praying that even the operation would not be necessary. I just could not see my way open to leave the tremendous work here, yet my heart was there, too. Finally, I prayed for a definite sign from the Lord that He would show me via a cable including the words "don't come" that I was to stay here. May first, this cable came: "Diagnosis changed—no surgery—don't come—home today—carry on reassured—hopeful—letter follows—help promised—praise Him." Again God has revealed His power, mercy, and will.

Laura MacLachlan

Ethiopia

A LION AT LARGE!—A TRUE STORY

By RUTH S. DAVIES, Addis Ababa, Ethiopia

Not many people in this world come face to face with a lion "on the loose." Fewer people have a lion rush at them and bolt through their legs! That's what happened in January to Miss Isabel Blair of our Ethiopia Mission.

Dr. Glen Reed, The Henrys, Mrs. Pollock, the Davies family, and Miss Blair were invited to tea at the Addis Ababa home of Dejajmatch Musphen, who is governor of Gore and the province to the South, Kaffa.

Some of us drove in a car to his house; some walked (one of our acute needs as a mission is for adequate transportation!) As we drove up to the house, Deedee Davies said to his Mother, "There's a lion, Mummy!" Looking across the field, and opening the car door at the same time, Mummy said, "Oh, those aren't lions, Deedee, they're cows." Stepping out of the car, she almost stepped on a half-grown lion cub, which was tied at the roadside! Surprise was no word for it! We all admitted that Deedee was absolutely right! There were two lions tied there.

We went in to Dejajmatch Musphen's house, after that first abrupt introduction to the lion family, and had a pleasant visit and tea. Mrs. Pollock was glad to see the Musphen's two younger children, whom she had ushered into the world, single handed, when Dejajmatch Musphen's wife was in Gore.

After tea and before leaving, we all stood outside and were admiring the lion cubs, who growled at us, obligingly, while Dejajmatch Musphem told us how they had been captured and how he had their claws clipped frequently, so they could do little harm with their great big paws. (Bobbie suggested he should also have their teeth clipped, for they had very big white fangs.)

Just at the moment we were starting for the car, one lion gave a sudden jerk; the rope, with which he was tied, broke. The Davies children got behind the sturdy forms of

The three Davies children, who stopped in Egypt en route to Addis Ababa, Ethiopia.

their father and mother, while to our horror, the lion made straight for Isabel Blair. He bolted right between her feet, and would have torn her skirt in the process, had she not lifted one foot quickly, to let the beast through. The lion was caught then—much to our relief, and we all laughed heartily at Miss Blair's experience. "At least you can remember that not *many* lady missionaries have lions run between their legs," we said. Except for a sudden and soon-subsided scare, Isabel seemed none the worse for the experience!

I couldn't help but think of a lesson from that episode. The Bible tells us that "the Devil goeth about as a roaring lion, seeking whom he may devour." How many Christians, young and old, stand in fascination near devilish things, thinking, "This can't hurt me!" Some dear young people flirt with fire—the fire of

ungodly relationships and unholy companionships. Like our Ethiopian lion story, the fire spreads; the roaring lion, the Devil, breaks his bounds and we Christians are put to flight. Let us pray for grace to do as Paul said, "Quit ye like men, be strong . . ." and as Peter said, "Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom He may devour." (I Peter 5:8)

The Sudan

MRS. RIED F. SHIELDS, Editor

SUDAN NEWS LETTER

Rev. Lowrie Anderson of the South Sudan was in Egypt attending the annual meeting of the Synod of the Nile. His report of that meeting is heartening. Editor.

Never have I found the church in Egypt so interested in the evangelization of the Sudan as this year. In several cities in the Northern Sudan they have their own missionaries; this year they want to open work in a new place—probably Kosti. They asked me to take an evening session to tell about the work here. An appeal by the head of the Sudan committee brought $75.00 that one evening in contributions for the new worker. The Secretary of the Synod begged us to send our one native pastor, La Amolekr, to the next meeting of Svnod. I have already in my mind's eye tabbed one of my wood suits "La Amolekr Special", for I know that La would receive and bring a real blessing to the meeting —and I also know that he'll just about freeze in Egypt in winter. At the Synod he will see more Christian workers than he has members in his congregation; and they will see a splendid six-foot-two of black Christianity.

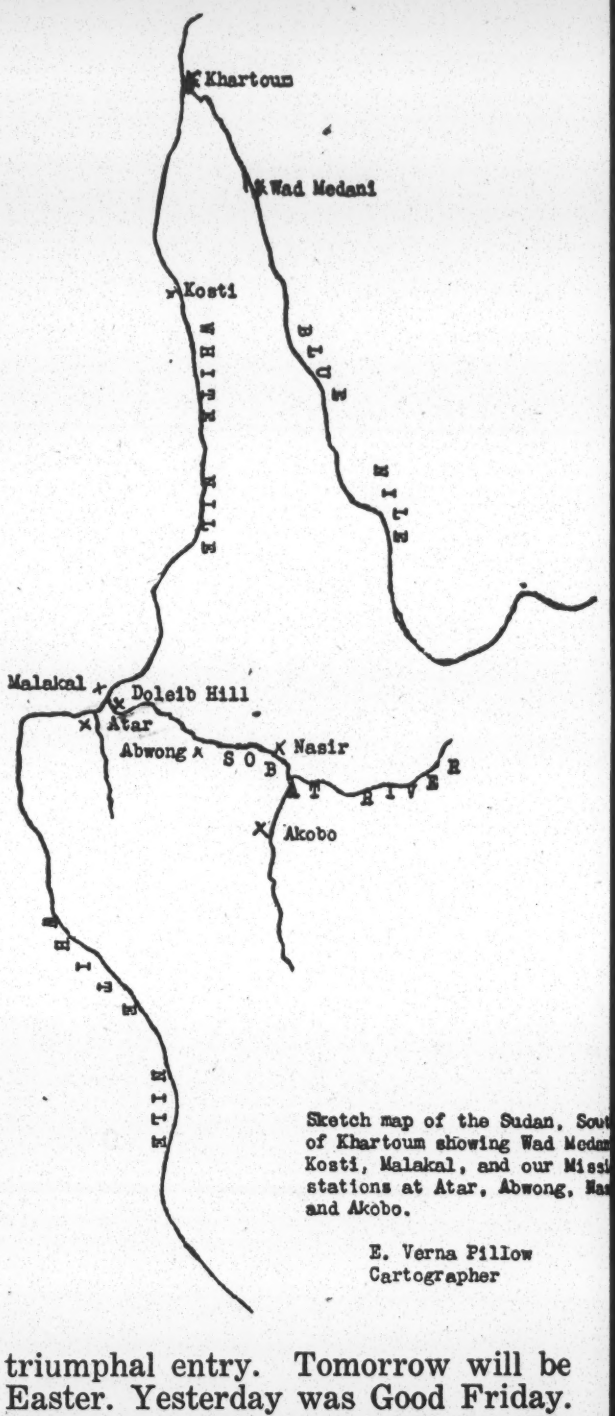
At Wad Medani I had a wonderful time meeting old friends and getting acquainted with some new ones. Elias Habb el Rib (in English, "Elijah Windblew") is something of both. I have known and liked him for years; but the Elias of today is not the Elias I knew when we lived in Wad Medani four years ago. He is a new man in Christ Jesus. Brought up in the Roman Catholic church, he paid little attention to religion beyond an occasional attendance at mass. His close friendship with some dear friends of ours—a Syrian Protestant couple—aroused in his a hunger for the secret of their inner joy. Two years ago he moved to a house opposite our pastor's house; the pastor started him reading the Bible, and religious books of several kinds. He discovered the Bible as a new book; and through the Book Jesus Christ found Elias. Out of his life went drinking, smoking and gambling; into his life came a peace and a joy and a love for service that he had never known. Elias has promised to visit me in my bachelor quarters when he has his vacation in July. I'll enjoy showing our young church here a man who is enthusiastically working for Christ without getting paid for it. I wish that every wind that blew would bring us laymen like Elijah Windblew!

The Reverend Lowrie Andrson Family. L. to r.: Rev. Anderson, Bill, Margie, Ruth, Mrs. Anderson, Patricia, John Lowrie, Jr.

The night I returned to Abwong an old hyena came to the river bank just across and wailed his unearthly welcome. Abwong looks anything but delightful at this time of year. The grass is all dead and dried, where it had not been burned off. The trees look discouraged; the ground dry, parched and cracked. At noon the sun beats down mercilessly even the nights are hot. I'm glad to be back, though I haven't seen a letter for two weeks, talked to a person of my race, or heard a scrap of news. It was nice to be back—to see the bush schools as they are starting into their second year, and to greet old friends. A Dinka has two names—one given by his mother when he is born; the other the name of a bull which he chooses. When I first came the local chieftain christened me "Girjok"—a bull half-black and half-white. Wherever I go I hear from every side "Girjok! Welcome home!" We're glad you're back." A man much humbler than I would be thrilled by the warmth of their greeting.

Next week I leave Abwong, to take up my new duties at Atar, the station to which our School has been transferred. I shall come back for occasional visits to the bush schools until August, when the Allen Webbs should be on the field and will take over. I am frightened and thrilled with the possibilities at Atar; as far as we can humanly judge the young men I shall be teaching Bible to are the coming leaders of the country—the first to get higher education. I'll tell you more about that in another letter. Don't cross Abwong off your prayer map. But add Atar.

Tomorrow will be Easter. Seventeen of us gathered for a worship service in Dinka on Palm Sunday. Seventeen isn't much of an impression to have made on a whole tribe—but a year ago there were none. Most of the voices raised in praise were children's voices—naked pickaninnies of the Sudan adding their hosannas to the chorus swelling His



Sketch map of the Sudan, Sou of Khartoum showing Wad Medan Kosti, Malakal, and our Missi stations at Atar, Abwong, Na and Akobo.

E. Verna Pillow
Cartographer

triumphal entry. Tomorrow will be Easter. Yesterday was Good Friday. Years ago a man wrote of Jesus, "He shall not fail nor be discouraged." If He is not, why should I be? Discouraged?—not when I know that He lives who died that I and these black sheep might have life and have it abundantly.

Yours in the Greatest Work in the world, *Lowrie*

P.S. My new address will be: American Mission, Atar, Malakal, Sudan.

Egypt

MRS. W. B. JAMISON, Editor, Tanta, Egypt

A DAY AT TANTA HOSPITAL

By MISS ESTHER MADORY

Come with me, for at least one day, to our hospital here in Tanta. Perhaps when the day is over you will guess what my work is in Egypt hospital. The day starts quite early in the morning and six-thirty finds me in the kitchen, which is a trip of seventy steps from the third floor down, and not by elevator either. There we shall find the bread man with his dilapidated wagon and poor little donkey, bringing in the day's supply of bread, which is any where from 250 to 350 loaves, depending on how many patients we have. All the supplies are given out for breakfast. The rice has already been cooked, or the native beans (*fool mademmas*), which they love, or it may be eggs, sometimes. The breakfast is very simple, so in a very short time, we can go up stairs again and have our breakfast at seven o'clock. Immediately after breakfast we gather together with the nurses for prayers, and seek divine guidance for the work of the day.

In comes the sewing girl and she wants direction for the sewing and mending of the day. And of mending, there surely has been plenty, for during the war years cloth was simply unobtainable, so it was patch upon patch, till at times, nothing of the original was to be seen.

Now we will go down to the kitchen again, and with the cooks, make out the menus for the day and give out more supplies. You will ask "What kind of food do we cook?" Well, we are not so very different from you folks at home. We shall have meat or fish or chicken, and vegetables of nearly all the varieties you have at home, and fruits of various kinds. We have a large crowd of folks to feed, over ninety patients in the summer months, and then our entire working staff including doctors, nurses, maids, cooks and servants of all kinds number from fifty to sixty people. The five cooks, with whom I have been dealing, are an efficient and happy crowd with whom to work. They are both Moslem and Christian, and get along very well together. One of our Moslem cooks goes to our Protestant Church and has been taking a couple of the other Moslem fellows with him, at times, for which I am very happy.

Now we must go and see how the wash women are getting on with the washing. Every day is wash day at our house. No electric washers either. All must be washed by hand. After a while, we find ourselves up stairs again, for we must see that the general cleaning is being done, or perhaps we shall cut out several garments and hospital supplies for the sewing girl. We are so thankful, now that the war is over, we are able to purchase more cloth to make very much needed clothing.

It will soon be time for dinner and we must hurry to the kitchen and see to the dishing out of the food for the Wards and First and Second Class patients. The cooks know just how to manage it, and so all goes along very quickly and efficiently. And now we will go and have our dinner. It has been a long morning so we would better rest for a while before tea time. We will still have some things to do before the day is over. All those many details that belong to keeping house, and cannot always be explained or accounted for, make up the hours of a busy day. You will hear and see many interesting things and perhaps you would like to stay for more than a day. "Ahlan-wa-sahlan" (you are welcome).

Mrs. J. French Kerr

God has again come into that group of consecrated former members of the Board of Directors, of the Women's General Missionary Society, and has taken Mrs. J. French Kerr of the First United Presbyterian Church of Connellsville, Penna., on June 1, 1946, to be with Him in His prepared Home. We, the Members of the Women's Board, who knew and loved her, pay tribute to the memory of a faithful friend and coworker.

Although Mrs. Kerr's relation with the Women's Board was of shorter duration than many others, having served from 1926 to 1931, she endeared herself to all by her faithful administration of her duties as Secretary of Indian Missions. Her visits to the Mission fields were times of encouragement to those serving in difficult places, and her wisdom and resourcefulness brought new hope and inspiration.

Those who knew her will long remember her sweet smile and gracious manner, her generosity of time and means, and her wise counsel which made her a valued member of the Women's Board. When she offered prayer there could be known something of the depth of her prayer life, her abiding trust in the Father, her devotion to the church and to the spread of the Gospel through Missions.

To her loved ones we extend our sincere sympathy and commend them "to the God of all comfort" whom she loved and served so faithfully.

Committee of the Women's Board

Miss Blanche Soule - A Tribute

By MRS. PAUL J. SMITH

The Nuers will remember Miss Soule above everything else as the mother of seven motherless children. The oldest one of these, a young man in his early twenties, interrupted his technical school training last year and remained home at Nasir so that he might help his fostermother. He was a great comfort to her and she relied more and more on him as her own strength gradually declined. One of the girls, a fifteen year old, proved to be a wonderful little nurse. She could lift the patient so gently, arrange the pillows so comfortably, and carry the trays so nicely.

The two older boys will continue their education at Loka this year. The youngest boy, a child of nine, is in Nasir Boys' School. Two of the girls are pupils in the School. The loving mother so arranged her affairs that her children would not be left uncared for. Their life in the Home will continue much as it was.

The Government will remember Miss Soule, among other things, as the pioneer in Girls' education in the Uper Nile Province. The British Inspector of Schools, after his visit to Nasir in July, wrote in his report, "The Department congratulates Miss Soule on a most stout-hearted piece of pioneering achieved in the face of apathy and sometimes opposition from the Nuer people." One must have had some experience perhaps, to appreciate the patience, the courage, and the determination required to "achieve in the face of apathy and opposition." When Miss Soule had decided on a course that she believed to be right, a little opposition did not cause her to deviate from that course!

Her American and British friends will remember her for many other reasons. A British District Commissioner wrote an appreciation of her life to a Khartoum newspaper. We

Miss Blanche Soule and six stalwart Nuer friends.

quote: "In conclusion I would like to say how much I appreciated Miss Soule's generous hospitality while I was stationed at Nasir. One was always welcome at the 'house at the end of the row;' and it was always most stimulating, after a long and lonely trek, to drop in to chat or argue, (for Miss Soule had strong convictions and was vigorous in their defense) and to enjoy a cup of tea and some American delicacy."

The Nuers knew her by her two names, "Nyayou" and "Man Chwa nie." "Nyayou" is a title of honor given to daughters of the ruling clan of our section of Nuer land. "Man Chwanie" means the "Mother of Twins" also a title of honor and one given to her because she mothered several children of about the same age. "Nyayou's" name and works will not be forgotten by the Nuers.

RECOMPENSE

She faithfully toiled for the Master while lingered yet the day,
Content to serve His little ones neglected on life's way.
No thought to recompense she gave, her only care their souls to save.
Then in the falling darkness she heard her Master's voice,
"We have done it unto me. Enter ye and with your Lord rejoice."

—*Selected*

President's Page

It is one month ago, today, since College Springs Presbyterial and Tarkio College, bade farewell to the women, who had gathered, here, on the campus of Tarkio College for the sixty-second Annual Convention of the Women's General Missionary Society of the United Presbyterian Church.

How we did enjoy your presence with us, and what a blessing has been ours through that fellowship! Since we have gone back to our usual round of household duties, after such a mountain-top experience, we have had time to think upon what a benediction your visit has been, and continues to be to us.

It was fine for our newly organized teen-age Girls Circle, here in the Tarkio Church, to have the privilege of knowing Miss Ida B. Little, and something of the fine work which she is doing for Young Women's societies and Girls' Circles.

The representatives of our Indian and Negro work have given us an enlarged vision of the worth-whileness of other races. The teen-age girls were delighted with "Jackie" Peoples, in all their contacts with her.

You were very gracious guests and from the number of expressions of gratitude which we have received from women all over the Church, we feel that you, also, have been blessed in your experience.

Last week, our son, Gordon, made and painted a plaster of Paris placque for me. It had in it the verse: "I am the light of the world." I was very much pleased with the gift, not only because he had made it, but because it contained the theme verse of our recent convention. The W.G.M.S. banner remained in the chapel through the three youth conferences which followed the convention. The theme verse became a real challenge to those young people as they saw it before them during their chapel and inspirational hours.

We are happy that you accepted our invitation which we extended to you in 1944, in New Concord, Ohio. To work, in a definite way, for those who are so closely connected with the mission work of our denomination, has been a great joy to us. The presence of so many missionaries, both active and retired, has stimulated our interest in them and the work which is so dear to their hearts.

Shall we pray that the fire kindled in this Tarkio Convention, may spread to all corners of the earth. May the message of Him, who is the light of the world be carried to all peoples who are in spiritual darkness.

The daughter of one of our missionaries, in Egypt, said to her mother: "Isn't it wonderful to know so many people?" We feel that it is wonderful to know so many fine women who are devoting so much time and effort that the Light of the World might shine in the lives of men and women everywhere.

Mrs. M. Earle Collins

The President of the WG.M.S. Convention for 1947 was hostess in June, 1946. In response to the many letters she has received she sends greetings to all delegates and visitors.—Editor.

MRS. JOHN P. WHITE, Editor, 6309 Kentucky Ave., Pittsburgh 6, Pa.
MRS. RALPH H. ARNOLD, Treasurer, 525 Mifflin Ave., Pittsburgh 21, Pa.

On Monday, June 17th, the closing day of the Tarkio Convention, two refreshing showers lifted the spirits of the more than three hundred delegates.

During the afternoon, following two days of intense heat and sweltering breezes, the canopy of the heavens opened, and a welcome rain descended, lowering the temperature and carrying an aroma of watered grass and revived blossoms and foliage.

Prior to this, in the early moments of the morning program, another copious shower had fallen, dropping Magazine Subscriptions on the offering plates, as they made their way through the assembly, under the quiet and efficient guidance of the convention ushers.

When all receipts were tabulated, it was noted with deep gratification that the amount in cash exceeded that of any previous shower in the history of the Magazine—$837.45.

Note the high points in the Magazine Treasurer's report:—

1. Thirty-two Presbyterials participated in the shower.
2. Highest rating for largest contributions of New and Renewal Subscriptions was awarded to Lake, Spokane, Puget Sound, and Oregon Presbyterials, in order named; and honorable mention to Wisconsin, Idaho, Monongahela, Los Angeles, and Argyle Presbyterials.
3. Mrs. Annabell Wells, delegate from Los Angeles Presbyterial; Mrs. R. Francis Hall from Puget Sound; Mrs. F. J. Pisor, from San Francisco; and Mrs. Coy Boyd from Idaho, were the bearers of the most New Subscriptions, in the order named.

Many Presbyterials, that made few or no contributions to the Convention Shower had been working through April, May and June, and helped to make possible a substantial increase in the number of subscribers since June, 1945.

In 1945, only 15,000 copies of the July-August issue were printed. This year we are mailing out more than 16,000 copies.

Literature Secretaries and friends of the Magazine have shown a deeper interest and determination to put the Magazine in the home of every member of the Women's Missionary Society. As we look forward to another year, may our utimate goal be to do our best to enlist every woman of our United Presbyterian Church as a reader of its pages.

The Magazine grows better every month. May our efforts in its behalf keep pace with its usefulness and high calling.

Mrs. Ralph H. Arnold,
Treasurer.

INDIA

"AGAIN! This was the exclamation of a woman as she looked at the program for the year. "Are we going to study India again?" It has really been some years since we studied India interdenominationally. But who will say that it is not the most timely subject for the Church in this hour?

It should be borne in mind that the interdenominational subjects for study are chosen years in advance. God has certainly guided the men and women who have the responsibility of planning. Our own church always has representatives on the committee of the Missionary Education Movement. It is remarkable how these studies have synchronized with current events. When the subject of the Islands was proposed there was a difference of opinion in the committee. The East Indies and the Islands of the Pacific were less important than some other places mentioned, some said; the United States had small interests there; the missionary work was carried on largely by European boards, but in the end there emerged "West of the Date Line" and everybody said "Was it not wonderful that we had this interesting study just when our boys were in the very places mentioned and many of them saw the places and the work about which we were studying!" Last year the study of Africa when our boys were in Africa, when the war was ended and the baffling problems of colonies and areas of influence were filling the minds of nations, was an opportune time to study Africa.

Today India is in the limelight politically. The whole future of the Church in India is before us. What could be more timely than to study this great old land when she is in the throes of a struggle for her national life.

Mrs. Bryce, the author of *India on the Threshold,* a Britisher with wonderful constraint ignores the harsh criticisms against the "imperialists" for she loves India. Who can look at India today and disregard the tremendous contribution Great Britain has made. To be sure Great Britain profited but she has raised India from a very low state of civilization to a place where trained and educated men have the capability to guide the nation, if they will but use their gifts and training aright; she has built railroads and highways, developed trade and commerce, built the greatest canal system in the world making deserts fruitful, she has educated the leaders and has turned over to the Indians practically all of the departments of government.

We can but wish for India a bright future but in a land where 88 people out of 100 can read and write and where many of the 12 who can read are school children or adults still in the primer the problems are manifold.

Our interest is in the Christian population. How will the church fare? Will there be enough men like Ghandi, who would want all the missionaries sent out of the country if they "insist on proselytism" as he terms conversion? He is willing to have missionaries of the cross heal the sick, care for the maimed little child mothers, cleanse the lepers, teach the millions of illiterate, show the farmer how to plow and plant, how to care for cows—yes he wants help but he does not want Christians to tell his poor ignorant, distressed people that it is the loving compassionate Christ who has sent them there, that this Christ loves his people and can

(Continued on Page 63)

Thank Offering

Mrs. Thomas H. Newcomb, Secretary, Publication Building, 209 Ninth St., Pittsburgh 22, Pa.

MRS. O. H. MILLIGAN

It has been said that "workers may come and may go, but the work goes on." Even so, it is a real loss to the cause when a consecrated worker must retire.

The Thank Offering Department has been fortunate in the choice of secretaries—Mrs. Mary Clokey Porter—1893-1920 and Mrs. O. H. Milligan—1920-1946, two secretaries in 53 years! Mrs. Milligan because of severe illness has felt constrained to resign from the Board. We regret most sincerely this necessity.

Mrs. O. H. Milligan

During the year, much Thank Offering literature has been the result of Mrs. Milligan's pen or direction. Many colorful pageants have been presented at annual conventions under her leadership. Many societies, congregations and presbyterials have heard her enthusiastic and informative addresses. This year of her retirement has seen the largest Thank Offering in the history of the Thank Offering—a monument to faithful and consistent effort on the part of the Secretary.

Other duties have been fulfilled by her, such as delegateship to the General Assembly, to inter-denominational and inter-church bodies. Besides, Mrs. Milligan was acting president during an interim when Mrs. J. D. Sands was absent because of illness, and has been the president since the retirement of Mrs. Sands nearly two years ago.

One hesitates to discuss a person while she is here to read what is said of her! But why wait until one is past hearing worthy praise? Mrs. Milligan is one thoughtful of others, a fine co-worker, a pleasant companion, and deeply interested in the Lord's work. What more could one ask?

We feel keenly the loss to the Board, but Mrs. Milligan's loyalty to the cause makes her desire that the work continue vigorously. We are happy to present a worthy successor, Mrs. Thos. H. Newcomb of Pittsburgh, who will continue the great work in the same fine spirit as her predecessor.

The Board of Directors

THE HARVEST THAT WILL SAVE THE WORLD

In one of our more popular weeklies there appeared recently an article captioned, "The Harvest That Will Save the World." Accompanying the article was a picture, showing a Nebraska farmer standing in a vast field of billowing "hip-deep" wheat.

How thankful we are that, in the midst of a world of hunger, the God of the harvest has blessed our fields with bounty and supplied food not only for us but for the children of need all over the world. As those who would prove ourselves "good neighbors", we must share.

But not only are we, here in America, the possessors of material advantages which automatically imply the privilege and responsibility of sharing, but we have also been entrusted with inestimable spiritual riches. Upon us, in this favored land, the light of God has shined forth, and in His inscrutable providence, we have come to know Him and the glorious redemption which is in Jesus Christ His Son our Lord.

Out of pure gratitude and thankfulness, as well as from a sense of responsibility and mission, we should count it a privilege to share our plenty with both the physically and spiritually hungry of the world. When the multitude which had gathered to hear the Great Teacher was hungry, the Master said to His disciples, "Give ye them to eat"; and the Commission still stands.

Our denomination p r o v i d e s, through its regular Missionary Budget, an avenue by which we may support all our missionaries who are under appointment by the Foreign Board and the far-flung work of our missionary program. To provide for additional much needed work and workers in both the home and foreign fields, the women of the church have for many years now been raising additional funds through the Annual Thank Offering Ingathering. Plans for this Annual Thank Offering Service should be under way now in every congregation, so that all moneys may be in and reports made by the end of the current calendar year. This Ingathering should be a time for bringing up-to-date information to all our people as regards the whole modern missionary crusade, and specifically, as regards our own work in our own specific fields. It may well be a time for stirring up new interest in the cause of missions and new enlistment in support of this major responsibility of the Christian

Mrs. Thomas H. Newcomb

Church, for it was our Lord Himself who commanded, "Go ye, and make disciples of all the nations."

The Thank Offering Service, in almost all of our churches, has become a means of inspiration and challenge and enlistment, a time for glad and thankful expressions of gratitude and the bringing of generous gifts to the Giver of all good, to the end that His Kingdom shall come and His will be done in all the earth.

Under the consecrated leadership

of Mrs. O. H. Milligan the Thank Offering has increased steadily from year to year, and the service of the Women's Board has been greatly enlarged. As together we face a new day with all of its problems and opportunities, may our own desire be to serve Christ acceptably and earnestly do His will. The "harvest" that will indeed "save the world" is ours to sow, and His to reap. Let us make much of the Thank Offering Season.

Mrs. Thomas H. Newcomb
Thank Offering Secretary

SENIOR LIFE MEMBERSHIPS

$25.00 Each

From May 1, 1946 to August 1, 1946

20. Mrs. J. Hazelton, Auburn Heights, Mich. By a friend.
21. Mrs. Harry Anderson, Indiana, Pa. by her son and daughter-in-law, Mr. and Mrs. C. R. Anderson.
22. Mrs. Curtis H. Barnes, Pittsburgh, Pa. By her sister, Mrs. John Gascoine.
23. Mrs. John Gascoine, Pittsburgh, Pa.
24. Mrs. Ben W. Cooper, Xenia, Ohio. By her mother and sisters, Mrs. George Farquhar, Mrs. John Burch and Esther Farquhar.
25. Mrs. Herman M. Dwight, Grove City, Pa. By her mother, Mrs. Mark W. Graham.
26. Mary MacGillivary, Buffalo, N. Y.
27. Flora MacGillivary—In Memorian. By Mary MacGillivary, Buffalo, N. Y.
28. Mrs. Martha Eades Gebby—In Memoriam. By Mr. and Mrs. J. E. Gebby, Dayton, Ohio.
29. Mrs. Helen Marie Barth, Youngstown, Ohio. By her mother, Mrs. Jessie Barber.
30. Grace McCreary, New Concord, Ohio. By Emma Montgomery Society.
31. Mrs. Mary McCaw, Superior, Nebr.
32. Mrs. Pearle O. Graham, Lincoln, Nebraska.
33. Ella Margaret Snyder, Alva, Wyoming. By Mrs. Clara C. Snyder.
34. Mrs. Pearl Mitchell, Ellwood City, Pa.
35. Mrs. C. D. Parker, New Castle, Pa. In memory of her daughter, Mrs. Jean Parker Smith, by the Kate A. Hill Missionary Society of Second New Castle.
36. Mrs. Fannie Davies—In Memoriam. By a friend.
37. Mrs. Margaret Schellhorn—In Memoriam. By a friend.
38. Mrs. Eleanor Loughridge Thomson, Oak Ridge, Tenn. In memory of her dear Mother, Mrs. J. D. Loughridge.
39. Mrs. Charlotte Loughridge Doepke, Wichita, Kansas. In memory of her dear Mother, Mrs. J. R. Loughridge.
40. Henry Loughridge, D.V.M., Marshalltown, Iowa. In memory of his dear Mother, Mrs. J. R. Loughridge.
41. Gertrude Gilmore Murray. In Memoriam. By her mother, Mrs. Gertie Gilmore, College Corner, Ohio.
42. Mrs. John Cloer, Toledo, Ohio. By friends.

"THY KINGDOM COME!"

What are the churches thinking about? What do half the supporters of Missions think about from day to day? The newspaper boy knows!

Look at the "Study Classes" in any railway carriage every morning and every night. No leader is needed. These people are thinking hard about affairs, and they want the latest light on them, and the newspapers meet the need. When the man in the train and in the street wants the Lord's Kingdom to come he will think about its growth, and whatever will tell of the history and growth of that Kingdom he will discover and read.

There is no limit to the literature on these subjects that he will demand when once he has begun really to think about this above every other single thing. The unread missionary magazine is either not altogether to be trusted, or it provides information for which at present there is little demand. What do we pray for? What do we crave? That is the thing on which the Lord is looking, and nothing will satisfy Him short of His people *wanting* His Kingdom!

When even the supporters of Miscions rise to this level, their desire will react upon the harvest-fields by a sort of wireless telegraphy that will be unmistakable.

E. G. Ingham

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., Pittsburgh 16, Pa.

AIMS: A—A Circle or a Y.W. Society, or both in every congregation.
B—Societies to support the WGMS materially and spiritually.
C—Y.W. Special Fund fully supported.
One dollar per member for those 20 years and over.
Fifty cents per member for those under 20 years.
Special Objects—(Amount Asked, $8,000)
Permanent—Support of G.B.S., Pasrur, India.
Annual—Salaries of Missionaries.
Mrs. A. C. Peoples, Member of Faculty, Camden School, Camden, Ala.
Miss Ruth Findley, Special Worker in California Synod.
Miss Mary E. Cole, Bible Women's Worker, Khartour North, The Sudan.
————————, Matron Frenchburg Dormitory.

NEW ORGANIZATIONS

College Springs Presbyterials—Tarkio "The Ida B. Little Society "was introduced to the Convention, and its young president, Joyce George, spoke for the members in a few well chosen words. The secretary is Shirley Martin. There are nine members. This society heads the list of new societies for the 1947 report and has the distinction of being the first to appear in a body before a Convention.

Chartiers Presbyterial — Second Washington "Helen R. Brownlee Missionary Society" has 20 members; Ruth Myers is the president. Miss Brownlee is the superintendent of nurses in Assiut Hospital, Assiut, Egypt. She is now on furlough.

IS A MAN A GOOD INVESTMENT FOR GOD?

This question in substance was raised recently. If man may be an investment for God, how high does he rank? Does he qualify as a good investment?

All of us know a little about investments,—others a great deal. Stocks and bonds, mines, oil, real estate, factories, mills, mercantile establishments are some of the objects known as material investments. For these, hosts of people give the best years of their lives, and some of them barter even their souls, . . . the rich young ruler an example. Many today follow in his train!

God has invested much in man. He has made him a little lower than the angels. He has given rich endowment in intelligence, in physique, in spirit, in special abilities. Should one be less than an "A—one" investment?

Sometimes we wonder why some who seem to be so "solid" in type act in an entirely different manner when among those of questionable habits. They may hold places high in Church or State, but still have it said of them,—"They were seen coming out of such a place!" Are these to be considered as good investments for God? We are taught to avoid the very appearance of evil.

When a Christian woman is openly and unduly critical of the church and its policy as well as its membership, giving the world an excuse for calling—"Hypocrites!"—When she is selfish toward her children, interfering in newly established homes; when she makes it appear that she performs her churchly duties from compulsion, and revels in the barren summer months because she is

relieved from responsibility, is she proving to be a poor investment? How about the rest of us . . . are we good risks as investments?

We marvel at the great and magnificent accomplishments in science, in construction, in literary work and many other fields. If these are consecrated to God, surely He has been honored and His investment has proved to be good. And those who delight in special Christian service, by the very nature of their service and the spirit in which it is rendered give good cause for the belief that they are really measuring up to the purpose of life.

This is September! How important it is as members of the various circles and societies that each one take stock of herself to learn if she is an investment that is bringing a worthy return.

"The helping time is short
The privilege is great,
And when the Master says to thee,
'I count it all as done for me',
Thy recompense is great."

A CORRECTION

The notice in the May Magazine concerning the following society was incorrect. It should have been—Noblestown — The Lanning and Stewart Beacon Circle. Sponsors, Mrs. R. L. Lanning and Mrs. W. D. Stewart.

* * * * *

A PROGRAM CALENDAR

The Sharon YWMS sent in a copy of its 1946-47 program for review. This society meets every month of the year, a full program at each meeting. The membership is divided into six groups, each group serving twice during the year. This society furnishes the leader for the Junior Missionary Society. Once a year the Thank Offering, Temperance and Reform, Tithe and Literature secretaries have places on the program, each in a different month. Their several roll-calls present definite thoughts in Scripture, such as stewardship, knowledge, humility, vision, consecration, faith, love, thanks, justice, fellowship. The typed pages are enclosed within a stiff blue cover with a boyhood picture of Jesus in the center of the front. It is a program representing careful thought.

A NEW SOCIETY'S DOINGS

Only last September (1945) the Agnes Oskins Circle of East McKeesport came into being. The past May it presented the devotions for church. Seven of the nine girls of the Young Women's Society of the the Circle took part in sentence prayers. The outline for the month as found in the Magazine was the basis for the devotional program. A story from the mission study book, a clarinet solo and a duet added to the interest of the period.

In June the Circle played hostess to a presbyterial rally for Circles. Members of two other groups, Latrobe and Irwin, responded to the invitation. Talent in song and story was given by the several societies. The devotional period gave an inspirational tone to the meeting. The program contained an address by Ruth Masters, M.D., in which she stressed how prayer helps people in preserving health and in showing a proper interest in others.

The rally opened about 3 P. M. and closed at 6:30. A game period followed the program when croquet and mushball were enjoyed. A picnic supper was served on the church lawn, no doubt one of the *high* points of the afternoon!

That the societies present enjoyed the occasion was assured when the Irwin Circle invited the other Circles to a corn roast later in the summer. Perhaps every one of the *twelve* Circles will make a great effort to be present, not only to par-

take of the luscious ears of corn, but to enjoy Christian fellowship at its best.

One item should not be overlooked, the speaker of the afternoon was presented with a yellow rosebud corsage, a lovely tribute from the girls.

Mrs. A. C. Forsythe sponsored the Agnes Oskins in these undertakings. A faithful sponsor a valuable asset to a girls' circle.

YOUNG WOMEN'S SPECIAL COLUMN

Life Stories of Two New Workers

Dear Friends: Just a little about my life so far.

I was born in Tullahoma, Tennessee, the third child of seven children. When I was five years old, my parents moved to Chattanooga, Tennessee, where I was reared.

I attended the public schools of Chattanooga, finishing high shool there. I then went to Fisk University, in Nashville, Tennessee. I received the B.A. degree from Fisk University with a major in French. Immediately on graduation from college I taught in the public schools of Chattanooga, Tennessee. I kept that position until I was married when I moved to South Pittsburg, Tennessee, where I taught in the public school system for three years.

I accepted work at Camden Academy, Camden, Alabama, in the fall of 1935. I have been here since that time, except for a leave of absence in the year 1940-41 to complete work on the Master of Art degree at Atlanta University, Atlanta, Georgia.

As for my religious life . . . I affiliated myself with the Methodist Episcopal Church at an early age. I always attended Sabbath School and Church. When I began work at Camden Academy, I joined the United Presbyterian Church. Since then, I have worked in the Sabbath School, Women's Missionary Society and in the Church's Vacation Bible School. I intend to continue my Church work as it seems to become more and more interesting to me.

Very sincerely,

Mrs. A. C. Peoples

Dear Friends:

It seems very strange that one who has served so ordinarily and so uneventfully as I should be relating a story of her life. I was requested to do so, but I send it forth with the prayer that it may inspire some one who may feel that she has nothing that God can use, to think of Christ as the one great Central Life of the world, and ourselves living only in Him.

I never remember the time when I did not have the intense desire to be and do something for Him who gave so much for me. The foreign field had a strong appeal, but the still small voice said, "You have a foreign field at your very door; begin there!"

Our family established a home in what became later a foreign settlement. One day Mike came over and said to my brother, "Your sister take my wife to doctor—she sick in tooth!" To the doctor we went, going through the main part of town, my friend dressed in Italian fashion with a kerchief over her head! After the extraction, we had a round on the street, . . . she was forcibly pressing remuneration on me, I refusing to accept! Every morning her grateful heart gave expression by bringing me fresh vegetables from the garden. One morning the choicest gift was brought, . . . choicest for the woman . . . a bottle of whiskey concealed by her apron! When I pointed to my lips that I did not drink, an expression of bitter disappointment came to her sad and worn countenance! Little groups of children with barely enough to cover their soiled bodies, were taught under the trees. Tracts were slipped

under the doors. Thus began my missionary career.

As to my schooldays, I received my secular education in the Vandergrift, Pa., schools, Blairsville College and Indiana State Normal School, and prepared for Christian service at the Bible Institute of Los Angeles. My eyes were turned toward India, but God had other plans for me. Application was made through the Women's Board for any field at home. The Boulevard Church in North Denver was my first field and then Boise and Weiser in Idaho. Later I was pastoral assistant in the Pasadena church. As a missionary in Los Angeles Presbytery, I assisted in establishing its two latest churches,—Westminster, Los Angeles, and Trinity, North Long Beach.

I am now located in a promising community which was a vineyard six years ago. It is now a delightful community of about one thousand new homes with the remaining vineyard section being sub-divided for homes, some of which are already spoken for. This new locality is in North Burbank. The people came from various States to take positions in the Lockheed Aircraft Factory and have remained. Bible clubs for mothers and children are being placed in the homes of the six districts, and a Bible School will be started soon.

I shall never cease to thank God that he has counted me faithful and placed me in such a ministry. "Surely goodness and mercy have followed me all the days of my life."

Sincerely yours,

Ruth Elta Findley

Note:—We shall hope to present to you in the near future our third new Special worker, Miss Grace Vincent, the newly elected matron for the dormitory at Frenchburg, Ky.

MISSIONARY SOCIETIES IN THE SUDAN*

In 1931 the first Women's Missionary Society was formed in Khartoum North under the leadership of Miss Una Coie.—(A number of years before, under the sponsorship of Miss Katherine McKenzie, a society was formed but it was found impossible to continue it.)—There were seven charter members, most of whom were very shy about taking any part, even as much as to read a passage of Scripture or to lead in prayer. Nevertheless, each was encouraged to take some part so that through the years they have come to feel that it is their society. The enrollment has never been large, there being only a slight increase over the early days.

As the years have passed, members have come and have gone until now the membership includes younger women, some of whom have been trained in Christian work, either in the Sudan or in Egypt. Now, instead of having a sponsor who does all the planning and a good deal of the routine work, there are members who take entire direction of the work of the society, provide a leader for the Junior Missionary society which has been organized, provide their own officers, and have furnished a number of the officers for the presbyterial which has been organized.

In the fall of 1933, the first Young Women's society in the Sudan was organized in Khartoum North. The charter membership, composed mostly of teachers in the Girls' Boarding School and Bible women, was 26. A good supply of Junior Thank Offering boxes which came out in a missionary box perhaps gave the original impetus for starting the society, also under the leadership of Miss Una Coie. The meetings have always included a devotional program and mission study class followed by a business meeting. During the first year, the Thank Offering was ex-

plained and the boxes given out. The first offering was taken the following spring and amounted to about seventy dollars. While the original idea of putting something in the box at various times during the year has never been realized, yet the Thank Offering has become a part of the thinking of the society, and none of the societies has missed contributing to it.

As there were teachers and Bible women from both Khartoum North and Omdurman in this society, meetings were held alternately in the two places. After a year it was decided that the members in Omdurman would withdraw and form a society of their own. This was done under the direction of Miss Aulora McIntyre in October, 1934. In this society there were eleven charter members which include Bible women, married women in the congregation and a few Coptic women living in the vicinity of the church.

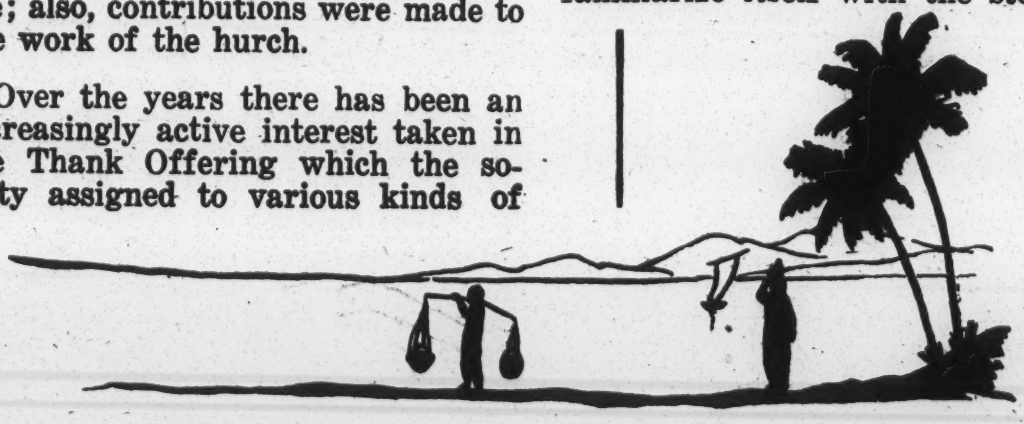
At first monthly meetings were held in the homes of the members, but when the turn came around to the Coptic members, there was strong opposition from the Coptic priest. Since then the meetings have been held in the church and the Coptic friends rarely attend. . . . In connection with the meetings a sewing circle was held. The first project of the society was a patch-work quilt which was afterwards sold. With this money, increased from the monthly offerings, material was purchased and clothes made and given to poor people; also, contributions were made to the work of the hurch.

Over the years there has been an increasingly active interest taken in the Thank Offering which the society assigned to various kinds of local work. Stories of other mission fields and the book, Congo Crosses, have helped to widen the vision and interest in helping others beyond the borders of the home town. . . . In Khartoum North there has been a Thank Offering taken every year. The first year the offering was given toward the support of a Bible woman to open up work among the Moslem woman of Wad Medana. The young woman who undertook this work was one of the charter members of the Young Women's Missionary Society of Khartoum North, and its first secretary. The second year the Thank Offering was dedicated to the opening of Bible women's work in Port Sudan where there had been no work for women. Here, again, another of the charter members of the Khartoum North Society was sent to take up this work.

Another year interest created through a Thank Offering address by Rev. Donald McClure resulted in the offering being given toward the salary of a teacher in the new school among the Anuaks. . . . Of recent years the Thank Offering has been divided between the bush schools at Nasir and Dolieb Hill.

* * * * *

*The above article was contributed by *Miss Mary Coie, Young Women's Special worker,* in Wad Medani at the present time. The October Magazine is to carry the rest of this short history of missionary society progress in the Sudan. We trust that every society will familiarize itself with the story.



Girls' Circle Program

For program-study on: KEYS FOR CHRISTIAN SERVICE

Devotional: Using the Key of Faith

By MISS EDNA BELLE STARK, Pittsburgh, Pa.

INDIA AND THE OLD

Invitations—Inside an outline of India's sacred cow, print information pertinent to this meeting. Also, remind members to bring Prayer Cycles to the meeting.

Worship Center—In background, large solid black map of India. On table, the open Bible, with two lighted candles which reflect on darkened India.

Worship Service:

Call to Worship (From "Christ of the Indian Road" by Chandran Devanesen)

"Have you not heard about Him O my brothers?
Do you not know about Him, O my sisters?
He was a carpenter, the wood yielded in His hands
For His yokes were easy upon the ox's neck.
Sweat was upon His brow. . . .
He brought sight to the blind and He healed the leper.
He cured the diseased in mind and gave them new life . . .
Come and meet Him, my brothers . . .
Come, like the stout fishermen who left their oars and followed Him."

Scripture—

Questions asked by Leader	*Scriptural Answers*
Who are missionaries?	II Cor. 5:20
Are there enough missionaries?	Matt. 9:37
What then is our duty?	Luke 10:2
Do the heathen want the Word?	Acts 16:9
Is Word always gladly received?	Luke 8:6
Who sends missionaries?	John 17:18
What is their reward?	Dan. 12:3

Prayer—Have prepared and passed to the members slips of paper containing the needs for prayer and the names of missionaries to remember on the 17th and 18th day in Prayer Cycle. Begin the prayer period by reading I John 5:4.

Song—Bible Songs No. 270—Faith of our Fathers.

Program Material—On village life—
Chap. I, II—India at the Threshold
Chap. 5—Our Country is India
Page 9—This is India
Chap. II—Far North in India

Church in India
Page 6—This is India
Chap IV—Far North in India

Village life has changed little since the first missionary entered India. The typical house is still a mere hut with mud walls, and an earthen roof, supported by beams of crooked wood, and the same conditions exist as described in 1855 by Elizabeth Newman, missionary to Kashmir—"A beautiful country of lakes and rivers, set like a jewel among snowy mountains, but a country where people were slaves to ignorance and fear. The dirt and smell were indescribable. There were no drains, and every street was an open sewer. Packs of ownerless dogs fought over garbage thrown from windows. Cows wandered about at will, stealing from the open shops that lined the road, for they were holy animals in this Hindu state, and no one was allowed to stop them. . . . There the women and girls were shut away from the sight of men in narrow, sunless courts, and there, if they were ill, they died because no one knew or cared how to help them."

But some did hear the call of Christ to tend His field in India, and cared enough to come and help. Tra-

lition and some evidence has shown that the very first missionary to India was the disciple Thomas, who came to the districts around Travencore about 48 A.D. and brought Christ first to the natives there. He was followed by other early church disciples from the church in Greece, most prominent of which was Pantaenus, who was in Malabar about 180 AD. Rome then sent out her missionaries, and Francis Xavier, a Jesuit, from 1542 to 1546, gave mass baptism to thousands of Indians around Goa. In 1706, the Danes, through the Danish East India Company, sent out Ziegenbalg, Plutschau, and Schwartz, who worked in South India around Tranquebar, and Tanjore. This company from 1706-1846 sent out 57 missionaries, 32 of which died on the field. The first English missionary to India was William Carey who went to Serampore in 1793. From 1793 to 1830 he translated the scriptures into 35 languages or dialects. America's first missionary was Adoniram Judson, whom the Baptists sent in 1812. He and Newell landed in Calcutta and Judson went on to Burma. Within this same year, the Congregational Church began a mission in Bombay. The Methodist church sent out Alexander Duff in 1830. He was a great missionary and teacher in Calcutta. The Presbyterian missionaries went to the United Provinces and Ludhiana in the Punjab in 1834; and the United Presbyterians, known then as the Associate Presbyterians, sent the greatly beloved Andrew Gordon to Sialkot in the Punjab in 1854.

Missionaries went for the most part to the villages because 85 out of every 100 Indians are villagers. So it follows that the great majority of the Christians in India are in these village groups.

By using the Key of Faith in India, first Dr. Gordon, then others of our missionaries have seen closed doors open (sometimes after much persistent knocking); but when a missionary hears a testimony such as was given by a low caste man, Ditt, by name, of the Chuhra tribe, when he said to jeering and reproachful relatives "Very well, my brethren; if it pleases you, you may oppose me and load me with reproaches and abuse; but your opposition will never induce me to deny Christ," then he knows it has been worth while to tell the glad tidings of the Saviour of sinners, and invite others also to come.

Close—"Through tribulations and distress, they come!
Through perils great and bitterness,
Through persecution pitiless, they come!
They come by paths the martyrs trod,
They come from underneath the rod,
Climbing through the darkness up to God, they come!
Out of might tribulation with a sound of Jubilation, they come, they come!"

GAMES

Open Prayer Cycle to the India section and try to unscramble the following letters to form names of places where we have mission stations:

	(Answers)
Areolh	Lahore
Adbabtoatb	Abbottabad
Our Land	Landour
Mupllepbacr	Campbellpur
Rapsur	Pasrur
Xatili	Taxila
Odhasarg	Sargodha
Warlahdi	Dhariwal
Mjuhle	Jhelum
Thankapot	Pathankot
Herapusikhu	Sheikhupura
Lprulayl	Lyallpur
Islaokt	Sialkot
Wlafzarfa	Zaffarwai
Gnljrwauaa	Gujranwala
Imnurrmat	Martinpur
Oilmadab	Badomali
Ahllglisan	Sangla Hill
Ugrasprud	Gurdaspur

India, plus 1 letter equals—a native, Indian
India, plus 2 letters equals—a state, Indiana
India, plus 3 letters equals—a pigment, India ink
India, plus 4 letters equals—used for writing an inhabitant of No. 2, Indianian
India, plus 5 letters equals—a thin papyrus, India paper
India, plus 6 letters equals—a stretcher, India rubber
India, plus 7 letters equals—a city, Indianapolis

Write the letters I-N-D-I-A in a column. Now draw a line after the column of letters and make three more wide columns. Entitle the first blank column, Bordered By; the second, Cities; and the third, Products. Now see if you can fill in until someone has something like this:

	Bordered by	Cities	Products
I	Iran	Imphal	Iron
N	Nepal	Neemuch	Native weaving
D	Diu Island	Delhi	Dye
I	Indian Ocean	Indore	Indigo products
A	Arabian Sea	Abbottabad	Artisan Ware

Refreshment Suggestions:

Native fruits (whole or in a salad) on a leaf plate
Date loaf sandwiches
Ice cream molds of cows or elephants
Tea

MRS. EDGAR B. MURDOCK, Secretary, 4 Wilmont Ave., Washington, Pa.

HOME MISSIONS

Vacation time does not always mean a period of rest, very often it means only a change of occupation. It has been so with the Secretary and the Superintendent of the Mountain schools this year. The summer has been spent in a never ending search for teachers, nurses and other personnel for the schools and Jane Cook Hospital. Hope rises and ebbs as each quest is pursued to success or failure. We find no answer to the question "Why are there so few who wish to work in the home field? Do they not know the need or are they heedless of responsibility for a generation growing up so largely without God?"

The Superintendents and their families slipped away for a fortnight's change of scene but the remainder of the vacation period was spent at their schools building, repairing, painting and improving preparatory to the influx of teachers and pupils in September. At Ezel Mr. Heagen has been extremely busy superintending and helping in the building of two new school rooms and a clothes room to be ready for the opening of the fall term. At Frenchburg, about the school and campus, the usual summer refurbishing has gone on. At the hospital various changes have taken place. Mrs. Hovermale, who, for a number of years was our efficient superintendent there, consented to again assume charge until a permanent superintendent could be secured. Her assistants have been Miss Alice Stamper, a W.A.C. with fine nursing experience and Miss Anne Rightmire, of Pittsburgh, with four years of experience as a nurse's aid, who volunteered her services for the month of August. We are deeply grateful for this help which is so much needed now while nurses are so hard to secure.

During the summer Dr. James Crane was added to the many victims among the Frenchburg personnel who were claimed by Cupid's arrows during the last few months. He was married in July and has begun the erection of a house which he hopes will be ready to occupy by September. As they establish the new home there our best wishes for happiness and success go out to him and his wife.

Among our teachers there was both sunshine and clouds. Miss Lorena Warner, for several years a teacher in the Ezel school, was married in June, thus furnishing the brightest light. We wish her happiness while regretting that she will not return to us. At the other extreme Miss Winifred Moore, our capable secretary at Frenchburg, spent some time in the hospital and is now recuperating at home expecting to be able to take up her work in September. Mrs. Rachel Boyd of Frenchburg was also ill for a time but she too, is recovering.

The Home Missionaries have continued work through the summer. Two of them, Miss Findley of Burbank, Calif., and Miss Partington of Westland, Pa., attended the W.G.-M.S. Convention at Tarkio gaining and giving inspiration for work in the home field.

Mrs. Edgar B. Murdock,
Secretary.

HOME LIGHTS

BURBANK, CALIFORNIA

As we labor these warm summer days in what was six years ago a large vineyard of the choicest variety of grapes, we are reminded of our Master's parable of Matthew 21.

Many of "the householders," who have planted the vineyards, have and are "letting them out" to real estate agencies who are supplying homes for the people in place of grapes planted for the wine press. We trust that ere too long the church will supplant "the tower" or wine press and the time of "the fruit will draw night."

The servant now laboring in this North Burbank area, which is two miles east of the city limits of Burbank, has been welcomed with the message of the Master of His vineyard which is to be presented in their midst.

Many of the occupants of these homes have come from "a far country" to take positions in the Lockheed Aircraft Plant during the war and have remained. Lockheed is still employing many of them.

The church is always the last adjustment to be made and since there is no public bus service on Sabbath in the immediate community, many of the parents have rested content in letting the children get the religion for the family through facilities provided by the near churches.

The communtiy has been districted into six sections and Bible Clubs for mothers and children are being planned in a home of each district. A Bible School on Sabbath will be conducted when a central location is found.

We covet your prayers that the "Lord of the vineyard" may be royally received into hearts and homes and that He may be indeed the "chief corner stone on which the church shall be built."

Respectfully submitted,
Ruth Elta Findley

BURGETTSTOWN

The American Zinc & Chemical Co., where at least 75% of our people make their living, has closed down. The men went out on strike and the company allowed the furnaces to be shut down and cool off and the negotiations are deadlocked. Many think that they will not work before the first of the year. They have been making very good wages, but there has been so much drinking and gambling that one wonders whether many are prepared for a long shutdown. I am hoping that it will work to the advantage of the Mission and that many will come back now that they will not have money to spend for other things.

During the month I have called on several colored families and given Sabbath school papers and old copies of the Garden of Prayer in each home. Some of the older colored people go to Burgettstown to their church but these children are not getting any Christian training. I found some of my own children playing at their homes and as they attend the same school I am hoping some way can be worked out that these children of school age will receive some training.

During the war our young boys gradually disappeared from our Sabbath school but I have the promise of one of our G.I.'s that he will teach these teen age boys if I can get them to come back. I ask the prayers of our women that this young man and these youths will get together and be mutually benefited.

Report for the month:
25 Calls, 3 S. S. and Worship meetings, 2 missionary meeting, 3 4H Club meetings and 1 Picnic.

Mrs. R. G. Russell

HAMILTON AVENUE CHURCH

Another month has rolled by and all of our meetings have been very well attended. Rev. Migilore has been away three weeks on his vacation. The first Sabbath he was away

we had as our guest speaker Dr. Nora Dunning Farmer, who is a well known surgeon and missionary. Dr. Farmer is in charge of the Mary Wanless Hospital, Kolhapur, India. The following Sabbath Mrs. Fritz was the speaker.

During the month of June six new members were received into the Church three were received on confession of faith and three by letter. Since April, we have received fourteen new members.

Daily vacation Bible school, was sponsored by the Council of Churches of our district for two weeks. Several of our children attended.

Last month 90 visits were made and 9 hospital visits.

Mrs. Mary Ciancio

WESTLAND

How quickly time goes! It seems such a short time ago that we were planning our Summer Bible School, and now two sections of it are over and what a lot has been packed into those four weeks. For the younger group we had Bible stories and our Mission study. We made little brown paper houses with grass roofs and other things that make up a village on a mission field. Then when the last page of the work books was finished, and they and the houses carried home, we began with the Juniors. The Juniors took a trip to Palestine where we learned much about the customs of the Jews of Bible days. The girls made shepherd dolls, and the boys made sail boats. Now that, too, is over. We hope that the lessons learned will not soon be forgotten. Pray for these boys and girls that the Bible verses they have hidden in their hearts may keep them from sin and the things of the world, and that they may walk on the King's Highway.

Dorothy E. Partington

MISSIONARIES IN ATTENDANCE AT NEW WILMINGTON CONFERENCE

This list includes missionaries on furlough, retired missionaries, appointees and children.

Mrs. J. Lowrie Anderson, Bill Anderson, Patsie Anderson, John Lowrie Anderson, Jr., Mrs. Ewing Bailey, Miss Margaret Ballantyne, Miss Minnie Beatty, Miss Helen R. Brownlee, Mrs. Howard Buchanan, F. Wm. Den Dulk, M.D., Mrs. F. Wm. Den Fulk and children, Dr. Dalton Galloway, Mrs. Dalton Galloway, Rev. Charles Haspels, Mrs. Charles Haspels, Miss Eva M. Hewitt, Miss Alice Hill, C. Karsgaard, M.D., Mrs. Karsgaard and son, Miss Millie Kelso, Miss Mary Kyle, Miss Jane Lamont, Miss Glendine Lundquist, Miss Sarah B. Meloy, Rev. P. A. Miller, Mrs. P. A. Miller, Rev. Emerson McBane, Frank McClanahan, M.D., Mrs. Frank McClanahan, Rev. Donald McClure, Mrs. Donald McClure and children, Miss Elizabeth McConnell, Miss Evelyn McFarland, Rev. Harold McGeoch, Mrs. Harold McGeoch and children, Mr. Fred McGeoch, Miss Elizabeth McKibben, Dr. R. T. McLaughlin, Mrs. R. T. McLaughlin, Miss Mary McLaughlin, Mrs. W. R. Nolin and children, Miss Marian Peterson, Rev. James Pollock, Mrs. James Pollock, Miss Willa Ramsey, Dr. Glenn Reed, Mrs. Glenn Reed and children, Albert G. Roode, M.D., Mrs. Albert G. Roode, Rev. W. H. Ross, Miss Martha Roy, Dr. Walter Skellie, Mrs. Walter Skellie, Dr. Ried Shields, Mrs. Ried Shields, James Shields, Sally Shields, Mr. C. M. Stewart, Mrs. C. M. Stewart, Dr. John Stewart, Mrs. John Stewart, Rev. William Sutherland, Mrs. William Sutherland, Dr. Mills J. Taylor, Secretary, Mrs. Mills Taylor, Miss Mary C. Thompson, Rev. Harold Walker, Mrs. Harold Walker, Miss Ida Whiteside, Rev. William Adair, Mrs. William Adair and son, Rev. Harvey Hockstra, Mrs. Harvey Hockstra and son, James M. Hutchison, Rosella Hutchson, Dr. H. Milne, Mrs. H. M. Milne, Miss Aida Gindy from Egypt, and Miss Priobala Mangatrai from India.

MRS. T. C. STRANGEWAY, Secretary, 505 Hill Ave., Pittsburgh 21, Pa.

A NEW SECRETARY

Mrs. T. C. Strangeway has been elected Corresponding Secretary of the American Indian Missions. As retiring Secretary, I am most grate-

Mrs. T. C. Strangeway

ful for all the help and encouragement given me, and I ask for a continuance of your hearty cooperation for Mrs. Strangeway as she takes over the duties of this department.

Mrs. A. B. McBride

INDIAN WORKERS CONFERENCE

By Fred C. Patterson

At Conference Point Camp, Lake Geneva, Wisconsin, from Monday evening till Saturday noon, June 17-22, 1946, one hundred and fifteen delegates to the meeting of the National Fellowship of Indian Workers conferred together on how best to advance the cause of Christ among American Indians. These delegates included both white and Indian workers and Mission Board representatives of various denominations working among many tribes in about fifteen states and Canada.

Two nationally known Indians were among the leaders of this conference. One was the Honorable N. B. Johnson, Judge of the Twelfth Judicial District, Oklahoma, and President of the National Congress of American Indians. He urged the importance of supporting a Claims Bill (H. R. 4497) now before Congress and already passed by the House. This bill provides for the setting up of a three-man-commission to hear and settle the claims of Indian tribes against the Government under old treaties. The claims are all to be heard and settled in ten years.

The other well known Indian leader present was Mrs. Ruth Muskrat Bronson, who presented the subject of wardship as a matter requiring education rather than legislation. All citizens should look upon the paying of taxes as a privilege because this enhances self-respect and makes possible the security we have under a free government. Mrs. Bronson stated that about half of the American Indians are living under full citizenship now and that the way is open for more to avail themselves of this privilege.

In the August, 1945, issue of the *Readers' Digest* appeared an article, "Set the American Indian Free," by Hon. O. K. Armstrong. The author of that article addressed us at Lake Geneva on "Why Aren't the Indians Free?" He stated that the Indian is the only minority group in America against which there is official discrimination by the Federal Government itself, and that the early treatment of the Indian is still the foundation for much of our Government program. There needs to be some education of the general public in these matters. Theoretically the public is in sympathy with setting the Indian free, but actually when the public is on tour they want to find the Indians sitting around tepees in feathers and paint waiting to entertain the tourists with a war dance. More should read "Indians Are People Too" by Ruth Muskrat Bronson.

A tragic situation exists among the 50,000 Navajoes of Arizona. There are 14,000 Navajo children for whom there are no schools of any kind. Both the Government and the Church need to be aroused until something is done for these children. There are a few Mission and Government schools now but they provide for only a small percentage of the children. In this great land of ours why should there be 14,000 children in any group with no chance for an education? Our vision was further enlarged by the appeal of Rev. J. H. Wendberg who challenged us to think of the many, many tribes of Indians in Central and South America who have not yet heard the Gospel. "Lift up your eyes, and look on the fields; for they are white already to harvest."

There was continual emphasis during the conference upon the need in every tribe for more trained Christian Indian leaders. The work of the Cook Christian Training School, Phoenix, Arizona, in this very line was well presented by members of the faculty present. This is the school where Miss Pearl Bear, and Mr. and Mrs. Louis Mitchell of our Mesquakie Church, Tama, Iowa, are preparing for Christian service. The National Fellowship has been promoting this school on an interdenominational basis. Considering that this is the only school in America of this type, a Seminary or Bible Institute for Indians, its physical equipment is most inadequate. Is this the measure of the interest of Christians in the evangelization of the first Americans?

The next meeting of the National Fellowship is to be held at Bacone College in 1949 and President Earl Riley was elected the new president of the National Fellowship for the next triennium.

Rev. Robert P. Chaat, retiring president and Comanche pastor at Lawton, Oklahoma, emphasized that we should not dwell on our difficulties today when we think what it cost the first missionaries to the various tribes. There is a great unfinished task before us. We are in a wealthy nation and yet we have to beg for money for our mission work. As the new president, Rev. Earl Riley, said in our evening devotions, "All things are possible with Christ. Our cause will not fail. Let us all see that we do our part faithfully, remembering the promise of the Crown of Glory."

AT CHEROKEE CHAPEL

The interest and attendance have increased at the little chapel on the W. G. M. S. tract in the foothills of the Ozark Mountains. A Sabbath School, well organized, is carried on by faithful teachers, and by the picture (1) you will see that all ages are represented. This second grade class (picture 2) of lively children would be a challenge to any teacher, and who can tell what

The Sabbath School Cherokee Mission, Okla.

the Spirit may do in His work upon the little hearts? At Easter, 69 were present at the Sabbath School and Rev. Mr. Zink from Pawnee Indian Training School brought a fine message at the worship service.

At noon from 75 to 100 people had lunch together and a time of good fellowship. During the noon hour a young Cherokee woman, under deep conviction, gave her heart to Christ and at the afternoon service made a public profession of her faith in Christ. Others are considering the making of a like decision.

The long service was a delight for all—those who sang and those who listened. The Cherokees love to sing and they do it well. If the tune is not familiar they sing it through by note first, then all join in the singing. Last October when I was there, before the chapel was built, I heard them and the singing was rhythmic and joyous. Pray that the Word, read, taught and sung, may be the means of drawing many to the Saviour.

WELCOME VISITORS

We were honored last week by a visit from friends from afar, and we surely enjoyed the experience of having four of God's true and tried servants in our home. It took a lot of work preparing the house, but we were amply repaid. Miss Ida B. Whiteside drove her new Ford car and with her were Miss Laura B. Walker, Miss Ida Woods, and Mrs. Skiff of Greenwich, New York, an old friend of Mrs. Carson's from childhood days.

It happened they were here over Memorial Day and went to the cemeteries with Mrs. Carson, where the Indians were gathered decorating their graves with the big paper flowers they use. The visitors were much impressed as they met with the people and noted their personal regard for Mrs. Carson. Miss Whiteside had a "gumpy" experience over the atrocious roads with her nice car, but declared she would not have missed it for anything.

One cannot realize how much the presence of such visitors could mean, unless he had been living apart from it all, as we have been for so long.

E. H. Carson

INDIAN ARROW

It has been the custom on Mothers' Day every year to give little remembrances to mothers of small children present at the service and also to those who had attended church the greatest number of times during the year. Faithful old Grandma Henning had been present at 40 services the record showed, Mrs. A. Cushingway at 30 services, and many at 20 or more;

(Continued on Page 58)

The Second Grade Sabbath School Class Cherokee Mission, Oklahoma, coming out of Chapel.

Negro Missions

And He made of one every nation of men to dwell on all the face of the earth

MRS. H. RAY SHEAR, Secretary, 206 Inglewood Drive, Pittsburgh 16, Pa.

The following article is the address of Mrs. A. C. Peoples at the W.G.M.S. Convention in Tarkio, Mo., June 1946:

A DECADE OF PROGRESS IN ALABAMA

I bring greetings from the workers and the boys and girls of the Mission Fields of Alabama. I also wish to thank you, in their behalf, for the great and beneficient work you are doing for them there and to express appreciation for the wonderful educational advantages you have opened up to them in establishing and maintaining Mission Schools in the Black Belt of Alabama.

Perhaps you do not realize the full extent of your work in that area. Each year, as a result of your effort there, hundreds of Negro boys and girls of Wilcox County, Alabama, receive a scholastic and religious training that tends to reduce illiteracy in the group—thereby reducing crime—and makes for better and more Christian homes and communities.

Perhaps you cannot realize the scope of your work there unless you could come in direct contact with it and see how whole-heartedly those boys and girls grasp the opportunities you have opened for them, and how greatly they are benefited by them. I wish it were possible for each of you and for every member of the W.G.M.S. to visit that field and discover, firsthand, some of the tangible results of your contributions, your efforts, and your prayers. I believe your findings would be gratifying.

A TOUR OF THE FIELD

Since such a visit is not plausible in reality, I shall ask you to go with me on an imaginary tour to the Mission schools in Alabama; perhaps we can pick up a few facts in that way. We shall make this tour by car because the schools are not conveniently accessible by train.

Entering the County at its northern boundary we shall proceed to highway 28 and travel south. After a few miles we turn off the highway about a quarter of a mile to the left and we find ourselves on the campus of Prairie Institute, located at Prairie, Alabama. We identify the white frame buildings on this campus as the school building, the church, a sort of dormitory for teachers and the home of the Principal. There are six workers at this school who carry on the work of the first nine grades. The pupils who complete the ninth grade at this school usually attend the Wilcox County Training School for the remainder of their high school course.

Now let us return to the highway and continue south. We shall travel for about two miles, then turn off the highway to the right. We go about fourteen miles down this road and catch sight of a group of white frame buildings on a hill. This is the Arlington Institute at Annemanie, Alabama. We find these white buildings to be a school house, Vocational Building, dormitory for girls, dormitory for boys, and the Principal's cottage.

Let us now retrace the fourteen miles back to the highway and again turn southward. About two miles from the intersection we cross the

Alabama River by bridge. It is interesting to note that we have left two schools on the other side of the river—we shall find two schools on this side of the river.

Approximately two miles from the bridge we make a left hand turn about a quarter mile off the highway and we are at the entrance to the campus of the Wilcox County Training School, often referred to as the Miller's Ferry School. I shall try to name the buildings of this campus in order in which we pass them. As we go down the road, on the right we see the high school building, (back of which is the Vocational Building), the girls' doritory, two cottages for teachers, the teachers' home, (the cannery is in the background) and the hospital. Coming back up the road we pass the boys' dormitory, the elementary school building, the church, the Principal's home, and we are back at the entrance. At this school the W.G.M.S. gives full support to nine workers and partial support to six to train children from the first grade through the twelfth.

Let us go back to highway 28 for the last time. Traveling south on it we notice on the right hand side of the highway, about four miles down the road, a campus of white frame buildings similar in appearance to those we just left on our school campuses. This is the Canton Bend School, formerly a Presbyterian Mission School. Several years ago the Wilcox County School Board took over control of that school and has operated it since as a county elementary school. Our Pastor, Rev. D. F. White, lives on the Canton Bend School campus and pastors the churches at Canton Bend, Miller's Ferry and Camden.

Our next and final stop is at Camden Academy. This school is located on a hill just inside the town limit of the County seat, Camden, Alabama. Incidentally, according to tradition, the hill that is now the campus of Camden Academy was formerly called "Hangman's Hill." The tree on which, allegedly, criminals were hanged stands in a prominent place on our campus and is often sought out by visitors. Three buildings stand on this campus—school building, girls' dormitory, and boys' dormitory—besides the Principal's cottage. Of the twenty workers at Camden Academy, sixteen are fully supported by the W.G.M.S.; three by the Wilcox County Board of Education; and one from local school funds. At this school, the Miller's Ferry school and Arlington Institute, pupils are trained from the first grade through the twelfth grade.

Now that we have completed the tour let us review the distance we have traveled. From Prairie Institute to Miller's Ferry is about six miles; from Miller's Ferry to Camden is ten miles, thus making the distrance from Prairie to Camden about sixteen miles. From Prairie to Arlington is about sixteen miles; from Miller's Ferry to Arlington about eighteen miles, and the distance between the two farthest points—Camden and Arlington, is about twenty-five miles. Thus we can say that our schools lie within a radius of about twenty-five miles, easily accessible one to the other in normal times.

It has been quite timely said that when one has seen the physical plant of one these schools he has seen the physical plant of all. Each is a campus of white frame bunldings. Some have more buildings than others. From my own observation I have concluded that when one is familiar with the management of one of these schools he is familiar with the management of all as they are conducted similarly, some have more workers than others.

WE LOOK AT CAMDEN

Throughout the remainder of my discourse I shall refer to Camden Academy, but bear in mind that Camden Academy is typical of the Mission high schools. The total enrolment of the school is taken from

three sources—those pupils who live in the school town and go from home to school each day, those who live in adjoining towns and commute daily by interurban bus, those pupils who live elsewhere in the country and board in the community, and those who live elsewhere in the county, elsewhere in the state or in other states and board in the school dormitories.

The chief occupation of Wilcox Countians is farming. Living on farms means that the houses are far separated and that most of the children live a long distance from the school. Some children have walked as far as seven miles one way to school and back the same distance home in the afternoon. This alone shows a keen desire, on the part of the child, for an education.

The curriculum of the Mission schools throughout the twelfth grade runs parallel with that prescribed by the Board of Education of the State of Alabama. That is, a graduate of one of the Mission high schools is admitted to any college that admits graduates of the public high schools of Alabama.

Perhaps the only difference between the curriculum of the Mission schools and that of the county schools is that in the Mission schools we devote one period each day to the study of the Bible. We follow a definitely planned course of study of the Bible as we do for the other literary subjects. This course begins in the first grade with memory verses, extends into the elementary classes with memorization of longer passages, story telling and dramatization into the high school with Studies of the Life of Christ. The senior pupils enter upon and complete by the end of the year a Bible Teacher-Training Course. This course aims to prepare the pupil to organize, conduct and teach in the Sabbath School.

RELIGIOUS PROGRAM

In addition to the day school work, we carry on a definite religious program. Sabbath School is conducted every Sabbath morning, Church services are held twice monthly. We have our prayer services every Wednesday evening. The members of the Y.P.C.U. meet once a week. The female element of the Church is organized in Women's Missionary Society, Young Women's Missionary Society, Girls' Circle, and Junior Missionary Society. These Societies meet once and twice per month. Two weeks are set aside each year as a season of Religious Emphasis. During that season, special evangelistic services are held once and twice per day.

The family altar is held in the dining hall during the breakfast hour for the pupils and teachers who live in the dormitories. This worship consists of songs and praise, scripture reading and prayer. Pupils and teachers participate in this service. The first fifteen minutes of the school day is devoted to worship service for all students for fear there are some who have not taken time for family worship before leaving home.

Now that you have seen the physical plant of the schools, been informed of the home life of the attending pupils; and have learned of the academic and religious training that they receive, I am sure that questions such as these arise in your minds: Does it pay? Are we making any progress? What becomes of the pupil after he leaves school? Does he make a real contribution to humanity? Listen to these facts and draw your own conclusions.

BOYS AND GIRLS FIND CHRIST

During the last ten years, according to our Pastor, about eight hundred boys and girls accepted Christ as their personal Saviour. That applies to the boys and girls of the three congregations that he pastors . . . Camden, Miller's Ferry and Canton Bend.

A GROWING SCHOOL

In 1936 there were 80 students in the high school department at Camden Academy, there were four high school teachers including the Principal, eleven workers in the whole school. In 1946 there were 300 pupils in the high school department, the enrolment of the whole school was over 500, there were twenty workers. In 1936 there were 2 girls and 2 boys in the boarding department. In 1946 there were 61 girls and 24 boys, a few girls were not accepted because of lack of room. In 1936 the students, living as I have stated from one to seven miles from school, depended on walking to and from school each day. This meant that the parent must defer the child's entering school until he was 7, 8, or even 10 years old, large enough to walk the distance to and from school. This also meant that during inclement weather the child was kept at home to avoid exposure. In 1946 two army trucks transported about one hundred pupils to and from school each day. This made possible a normal daily attendance whatever the weather, and the students were able to do a better caliber of work. I might add that one of these army trucks was purchased by a community of people who, seeing how helpful it would be to have their children ride in to school each day, pooled their finances and purchased this conveyance as a kind of co-op. The other was purchased by two brothers to transport their own children. They accomodate their neighbors' children for a small fee.

In 1936 there were not over 14 pupils in any high school class. In 1946 enrolment in high school classes ranged from twenty to sixty-five. In 1936 there were five graduates. In 1946 there were twenty.

THEY GO TO COLLEGE

Seventy-five per cent of the students who graduated from Camden Academy in the last decade have attended and are attending college. We boast of students in 12 different colleges. Just this month 2 of our former graduates received the M.A. degree. Eight of the present workers at Camden Acaremy are former graduates of that school who have completed college or Junior college courses.

Our graduates and former students have assumed their life work in various communities and various sections of the country. Some follow careers, others are home makers. In either case they are exemplifying the truths that were instilled in them during their attendance at the Mission Schools. Wherever they are they are ever mindful of and ever grateful to the W.G.M.S. of the United Presbyterian Church of North America who made it possible for their education to be built as it was, on a firm foundation, founded on the Word of God. Again for them I say thank you.

LEADERSHIP

There is not one rule of leadership for the missionary and another for the worker at home. The same unchangeable law applies to both. The leader at home as well as the one abroad must have a vision, the will to reach it, a passion for it even to sacrifice and self-effacement, and she must bear the brunt of loneliness, of having a consuming passion for something which others cannot see or see but faintly.

Why is it that there is scarcely a community where missionary missionary work does not languish for want of leadership? Is the price too great? Is the effort not worth while? What is there in life more worth while? Oh, let us catch the vision and pay the price!

ARRIVALS AND DEPARTURES

The group of missionaries from Egypt aboard the "VULCANIA," mentioned in the June Magainze, has arrived and scattered over the States, resting and visiting this summer before the duties of the Fall.

The party from India, many of whom have been waiting patiently for months, hopes to sail from Calcutta, India, on the "MARINE LYNX" about July 17 and reach San Francisco on or after August 10. Aboard this ship are Rev. and Mrs. E. V. Clements, Mr. and Mrs. C. C. Millson, the Misses Gwynaeth Porter, Ruth Nichol, Laura Reynolds, Addaline Brandon, Marjorie Faught, and Margaret Murdoch. *"For He shall give His angels charge over thee, to keep thee in all thy ways."*

MISSIONARY SHIPS

Approximately 400 Christian missionaries (representing a vanguard of some 8,000 Protestant missionaries who expect to be returning to East Asia and the Pacific Islands) expect to sail from San Francisco on August 28 on the S/S MARINE LYNX, operated by the American President Line; ports of call for these 400 are Shanghai, Hong Kong, and Manila.

The "Marine Lynx" will be the first of two or more "missionary ships" sponsored by the Foreign Missions Conference in attempt to ease the transportation bottle-neck in the Pacific. The vessel, one of the former C-4 Army Transports, will provide "troop" type of quarters for missionary passengers, segregating men, women and children in emergency cabins fitted with tiers of bunks. Freight and baggage holds will carry a limited quantity of personal equipment including automobiles and household effects to replace material lost or destroyed during the war.

It is stated in the New York offices of the Foreign Missions Conference that the steamship company expects to have a second missionary ship available in September and a third some weeks later to accommodate 600 to 700 additional missionaries for whom there is no room on the "Marine Lynx."

(Excerpts from release from Missions Public Relations Office).

WHAT CHANGES!

In these unprecedented days in which we live, with all the latest inventions and advance in science, we can say our world is shrinking, for the farthest place in the world is but 60 hours' travel away from us. Airplanes make the distance shrink, like the farmer said about the automobile: "She sure does eat up distance!"

Great changes are being brought about by the war. "India is the fastest changing country in the world today," was quoted by Dr. Reba C. Hunsberger of Sialkot Hospital; returning to India after an absence of two and a half years made her realize that is true in many ways. "The part India has taken in the war sending troops from all over the country to nearly every zone of war has given her an assured and respected place among the nations. The great masses of people have new and broader interest than ever before. Italy, Africa, the Mediterranean, Egypt all meant something to them

when I told of my journey out on the S.S. Gripsholm, the first passenger ship through the Mediterranean after V-E Day. Indian wives and mothers asked eagerly: 'Have you seen my husband—or my son? When do you think they will be coming home?' Much to my surprise, the most frequent question of all was "What is it like in America?' Never have people been so interested in our way of life as now. American soldiers in India have made America seem very real to the Indian people, who appreciate their help. Indian students planning to enter the Universities of the United States ask many questions about expenses and travel and living here. America has a wonderful opportunity to give her best to these eager people.

"Many more women can read than used to. I find that a good way to get the non-Christians to read the Bible is to teach them verses as they lie in bed. Then when they know a verse well, they invariably ask: 'Where is that verse found?' This makes the women interested in buying a portion of the Bible where their verse is found. We are making a greater effort to sell Bibles and portions among our patients, for 'the Word of God is quick and powerful, and sharper than a two-edged sword.'"

"WHOM THOU LOVEST IS SICK"

Those sisters of old knew to whom to go when their brother was ill, and "sisters of the faith" today are going to the same Great Physician in behalf of each of those two faithful missionaries who has had to lay aside the work so dear to her heart and return to America because of health conditions.

Miss Aulora R. McIntyre of Wad Medani, Sudan, has been ill for some time with a very painful ailment. Treatment in hospitals in Assiut and in Cairo, Egypt, failed to effect a cure, so upon the advice of the physicians Miss McIntyre returned to America July 10. She had suffered greatly but says the pain is more intermittent than before the treatments. It is hoped that change of climate, complete rest, and medical attention may in time prove effective.

The health condition of Miss Leota Cabeen of Benha, Egypt, makes it necessary for her to give up her work for the present. Dr. Radcliffe of C. M. S. Hospital, Cairo, Egypt and Dr. F. C. McClanahan of Assiut Hospital have certified that Miss Cabeen should return to America. Proper treatment combined with adequate rest, they hope, will enable her to make a complete recovery. The time of her return is to be determined according to her own convenience and subject to available sailing this summer.

MISS MARY WORK

Miss Work was one of those sweet, faithful "short-term" missionaries who gave 34 years of her life in the Master's service in Egypt. The Lord called her to Himself on July 10, 1946 in New Wilmington, Pa., where she had made her home, having spent many months of patient suffering and discomfort.

Miss Mary Work
Who Gave 34 Years in Service in Egypt

EXCERPTS FROM LETTERS EGYPT

Before leaving Egypt, it was thought well that Miss Carol McMillan should have a physical check-up at Tanta Hospital. This gave her a good opportuntiy for a last visit to the place which had been her Egyptian home for so many years. Miss Ruth M. Williamson and Miss Eulalia D. Grether were most kind and planned a farewell to which her old friends were invited. The next night they entertained the Mission members at a turkey dinner, which in these days of high prices is the last word in a feast fit for a king. "You may not know how hard it was for me to leave Tanta where I had spent 32 years of my missionary service. I found it difficult to get into the work at Beni Suef, but as time passed and I learned to know the people and the work, I became quite reconciled to my change of location. The last years I was there I felt I could not have found kinder or more loving friends. I thank God, too, that He blessed the school with a good measure of success which brought me joy and satisfaction."

ARE YOU A TEACHER?

WE NEED YOU

Ever since the beginning of the war there has been great demand for the English language in schools, and the schools that stressed English were filled to capacity. When our school (Alexandria Central Girls' School) was closed other schools were compelled to turn away more of their applicants. Many of our High School girls went into the Catholic "Sacred Heart School," where the Mother Superior was an American. Some sat down and waited for our school to open. Others who could not afford the fees in the average school that stressed English, found places in Coptic or Moslem schools. Ever since the school was closed I have had to listen to arguments from Egyptians that we just should n have closed our school in the next the largest city in Egypt, with a estimated war-time population 1,000,000. The heads of other En lish-speaking schools were anxiou for us to open our school and hel meet the demands for education English. We had upset the balanc of things, somehow, by closing ou school. Now I go into the homes former Cradle Roll children (whos parents are members of the Eva gelical Church) and ask if the chi dren are in Sabbath School, and is not unusual for the mother to r ply: "No, they are in a Mosle school, and are not free on Sunda to go to Sunday School." Sometim there is a bitter comment added t this information, such as: "Wh could I do? The American Missio does not want to open its school a there's no other school to which could send them." That means t children are taught the Koran i stead of the Bible and often Chri tian children are discriminate against.

There is another American Mi sion School for Girls in Alexandri being conducted by the Karmo Church. It is a school for poor gir in a poor section of the city; it poorly housed, poorly equipped a overcrowded, but is affording oppo tunity for Christian education more than two hundred girls. does not in any way touch the pro lem created by the closing of t Central Girls' School.

Cannot the Women's Board g this need before the Church som how, so that the whole Church w pray for this need and young wom respond in sufficient numbers to sa our work out here?

Ethel L. Weed

THE DAY FOR BATHS

These sweet little five-year o girls are ready for mid-week bath They are Nigwan, Nadra, Miyie Sohair and Mirvet of the Americ

Mission School, Tanta, Egypt, where Miss Ruth M. Williamson and Miss Eulalia D. Grether are working. Miss Williamson endeared herself to the little Indian children of Tama, Iowa while she was on her extended furlough in America, when she worked among the women and children of the Mesquakie Church.

The day for baths in Tanta, Egypt, Girls' Boarding School. These little 5-year-olds are: Nigvan, Nadra, Niyiera, Sohair and Mirvet.

On the World Day of Prayer Miss Williamson used a little Indian dress she took to Egypt with her and told the children there about the "Little Foxes," as the Indian Juniors were called. On the day of the Thank Offering the children from the Kindergarten gave L.E.2.40 (which would be $10.00) to be sent to Tama. They have been remembering the Indian children in prayer.

"Jesus loves the little children,
All the children of the world;
Red and yellow, black and white,
They are precious in His sight,
Jesus loves the little children of the world."

THE FELLAHEEN WOMAN

In writing of her vacation in Egypt, Miss E. Verna Pillow of The Sudan draws for us a word picture of the fellaheen woman. "The fellah woman belies the common conception of the 'slow' East as she marches gracefully, but purposefully along in her long black dress. A water-jug or large basket balances easily on the top of her head because of her erect carriage, and the slightly longer back part of her dress sways and trails behind her as she glides along. However heavy her burden, she still seems able to move along quickly, unless slowed up by a lazy gamoosa (water buffalo) who refuses to be prodded to her brisk pace. The small boy, whose job it often is to take the gamoosa for its morning drink and dip in the canal, makes no effort to hurry the lazy beast, but following the way of least resistance, finds a comfortable reclining place on the buffalo's broad at back."

SUDAN

"We are all very happy here at Nasir with and for the early success of Miss Ray Huffman's work among the women. She is being received most eagerly by all, and it is a contact that has long been needed. I know that you will all be praying that this new plan of work may be abundantly blessed and bear much fruit."

The Nuers have a lie detecter system which is almost fool-proof. It is used extensively even in government court trials. The parties involved sit upon a leopard skin and give their story. If they lie as they sit there, the death curse is upon them and sooner or later they will surely die!

—Letter from *Dr. Mary K. Smith*, Nasir.

DAILY VACATION BIBLE SCHOOL IN KHARTOUM

"We are having Daily Vacation Bible School this month with Miss Leonard in charge. There are 107 enrolled, 30 of them boys, and a number of them children who do not attend either our school or our Sabbath School. The advanced class pleases me most, for it is made up of older girls who are definitely coming because they wish to, not that their parents wish to be free of them for the morning. They are having their work in English and Miss Leonard has them for all but one half hour, when I have them.

"During the first half hour I have four South Sudan boys who work on our compound, a group of fine Christian lads all under 20 years of age. Three of them speak and read Moro, one Bari, and one Dinka; all of them know a litle Arabic. I am following Miss Aulora McIntyre's course planned for the pupils in the homes. The first five lessons are on the wages of sin. If I didn't have a time trying to explain to them in Arabic what is meant by the term "wages" in connection with sin! All have the four Gospels in their own language and one, the Dinka, has Old Testament stories as well. The stories have been put in the other languages, but we have not been able to get them as yet. We are learning choruses in English, the Bible lessons we take in Arabic, and the boys pray, each in his own tongue."

Marguerite M. McClellan

REV. ROBERT MAXWELL

The Board members and missionaries attending the Pre-Conference at New Wilmington were saddened by the news of the passing away of Dr. Robert Maxwell on Thursday, August 1st.

Rev. Mr. Maxwell had attended the Pre-Conference on Wednesday and greeted his friends there, but expressed his disappointment in not being able to contribute much to the discussion this year.

It was a great comfort to Mrs. Maxwell to have so many of their co-workers in India present to pay their loving tribute to the memory of this faithful man of God who witnessed forty-one years for him in India.

OUR SYMPATHY

Miss Marian T. Peterson was called from the New Wilmington Conference because of the illness of her father. On August 13 her father passed away. Miss Peterson's many friends in India join those in America in extending sympathy to her, and being thankful that during his last days she could be with him to make him more comfortable and hold his hand through hours of pain and weariness.

OCTOBER 17-27, 1946

These are the dates of the Annual Meeting of the American United Presbyterian Mission in Sialkot, India. The Theme is taken from John 1:14—"Christ, the Living Word: God's Answer to the World's Need."

Let us remember in prayer this group of our representatives, as they pray and plan for the extension of His kingdom.

MRS. CHARLES WRIGHT FULTON, Secretary, 455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

SUGGESTIONS FOR A MEETING ON TEMPERANCE

(*At the front place two glasses: one containing pure water, the other containing water colored red. Above the pure water hang a placard on which is printed Christ's message as found in the first half of John* 4:14; *above the colored water hang a placard on which is printed Solomon's message as found in Prov.* 20:1.)

Songs: Bible Songs Hymnal Nos. 156, 137, 150, 248.

Scripture Lesson: Prov. 23:19-21, 31, 32.

Talk by Superintendent:

A. Story of the Prodigal Son's Way of Life—Luke 15:11-32.

B. Story of Daniel's Way of Life—Daniel Chapter I.

C. Concluding Poem, 'Take my life and let it be," by Frances R. Havergal.

Playlet: "You Can't Fool Us."

(*For the above Temperance playlet, pledge cards, and other Temperance literature send to the Temperance and Reform Department of the W.G.M.S.,* 904-908 *Publication building,* 209 *Ninth Street, Pittsburgh* 22, *Pennsylvania.*)

JUNIOR EXHIBIT

One of the attractions of a W.G M.S. Convention always is the Junior Exhibit. This year's Tarkio Convention was no exception; for a large room at the college was well filled with useful and very pleasing articles. Mrs. E. O. McCreight of Clearfield, Iowa, Chairman of the Junior Exhibit at the Tarkio Convention, is to be congratulated not only upon her arrangement of the articles, but also upon her efficiency in their distribution. She reports that the following societies and presbyterials were represented by splendid contributions:

Meridian Juniors, Butler, Pa.
Whittier Juniors, Whittier, Cal.
Wallace Memorial Juniors, Washington, D.C.
Clarinda Juniors, Clarinda, Iowa.
Clearfield Juniors, Clearfield, Iowa
Tarkio Juniors, Tarkio, Mo.
Brookdale Juniors, St. Joseph, Mo.
Rock Prairie Juniors, Wisconsin
Kingslawn Juniors, Brooklyn, N.Y.
River Road Juniors, Washington, D.C.
Forest Avenue Juniors, Bellevue, Pa.
Eighth Church Juniors, N.S., Pittsburgh-Pa.
Fourth Church Juniors, Philadelphia, Pa.
Oakdale Juniors, Oakdale, Ill.
Norris Square Juniors, Philadelphia, Pa.
Florida Juniors, Pattersonville, N.Y.
Little Foxes Junior Society, Tama, Iowa
Keota Juniors, Keota, Iowa
Minden Juniors, Minden, Neb.
McDonald Juniors, McDonald, Pa.
Albia Juniors, Albia, Iowa
Oak Park Juniors, Oak Park, Ill.
Hebron Juniors, Pittsburgh, Pa.
Wallace Memorial Juniors, Pittsburgh, Pa.
West Allis Juniors, West Allis, Wis.
McClelland Heights Juniors, Davenport, Iowa
Trenton Juniors, Trenton, Ohio
Hutchinson Juniors, Hutchinson, Kans.
Somonauk Juniors, Somonauk, Ill.
Valencia Juniors, Valencia, Pa.
Mayfair Juniors, Philadelphia, Pa.
Gibsonia Juniors, Gibsonia, Pa.
Middletown Juniors, Middletown, Ohio
Reynoldsburg Juniors, Reynoldsburg, Ohio

Mt. Prospect Juniors, Mt. Prospect, Pa.
Darlington Juniors, Darlington, Pa .
Westmoreland Presbyterial Juniors
Toledo Juniors, Toledo, Ohio
Second-Fifth Juniors, N.S., Pittsburgh, Pa.
First Wilkinsburg Juniors, Pittsburgh, Pa.
New Florence Juniors, New Florence, Pa.
First Allegheny Juniors, N.S., Pittsburgh, Pa.
Quincy Juniors, Quincy, Mass.
Zenith Juniors, Zenith, Kans.
Bellevue Juniors, Bellevue, Pa.
First Columbus Juniors, Columbus, Ohio
Leechburg Juniors, Leechburg, Pa.
Apollo Juniors, Apollo, Pa.
Vandergrift Juniors, Vandergrift, Pa.
Boulevard Juniors, Philadelphia, Pa.
Lake Presbyterial Juniors
Emsworth Juniors, Pittsburgh, Pa.

Since the Convention, a box of articles has been received from the Cherry Fork Juniors, Cherry Fork, Ohio; and word has been received that other gifts are forthcoming from some Juniors of Mercer Presbyterial.

Mrs. Baird, our General Treasurer, has received money gifts for the Junior Exhibit which total $53.50. These gifts were sent by the following:

Wallace Memorial Juniors, Washington D.C.
Norris Square Juniors, Philadelphia, Pa
Sherwood Juniors, Philadelphia, Pa.
Drexel Hill Women's Society, Philadelphia, Pa.
Santa Ana Juniors, Santa Ana, Cal.
Seventh Philadelphia Juniors and Little Light Bearers, Philadelphia, Pa.
Twelfth Philadelphia Juniors, Philadelphia, Pa.
May Holland Society, Hadley, Pa.
Ingram Juniors, Ingram, Pa.
Fairhill Juniors, Philadelphia, Pa.

Many girls and boys in our home and foreign fields will be made happy at Christmas, 1946, because of the generosity of United Presbyterian Juniors and their friends; for that reason the members of the Women's Board are grateful to all who made this Junior Exhibit possible.

INDIAN MISSIONS

(Continued from Page 47)

the record showed, too, that 186 different persons had been at church during the year.

CALLED HOME

June 21st was a sad day at the Simnasho Mission for Elder Henry Stwyer had passed on to be with his Lord that night. The next day a little group gathered in the church where an earnest tribute was paid to the dear old friend's faithfulness and loyalty to his Lord. Henry Stwyer's death leaves a vacant space in our little Mission, and removes from the Warm Springs Church roll another elder. Elder Robert Smith died a few years ago, leaving only Elder Elijah Miller, now an old man. We ask your prayers that God will seek out and raise up young men who will honorably carry on the work of these faithful ones who have passed away.

By MRS. WALTER H. HOLT, Secretary, 904 Publication Building, Pittsburgh 22, Pa.

"TO BE ABLE TO SERVE, ONE MUST KNOW"

While September does not begin he foreign study topic India, October does, and so you will want to e prepared. The following list includes the available materials on ndia:

India at the Threshold"—L. Winifred Bryce — Cloth $1.00 — Paper $.60 (Adult Study Book)

Discusion and Program Suggestions for Adults" — Ruth Ure — Paper $.25

Salute to India"—J. Z. Hodge (Political emphasis) — Cloth $1.25 — Paper $.60

Behind Mud Walls"—Charlotte and William Wiser—Paper only $.75

Our Country Is India" — Rebecca W. Loeffler—Cloth $1.00—Paper $.60 (Youth Study Book)

Discussion and Program Suggestions for Youth"—Ross and Mary Cannon—Paper $2.25

Worship Services on India" — $.75 per dozen

Fun and Festival from India"—Rose Wright—Paper $.25

Exploring India"—Rose Wright—Paper $.25 (Guide for leaders of junior high school age)

Tales from India"—Basil Mathews —Paper $.50 (Illustrated)

Eagle Books—Paper $.10 each

No. 4 — "The Man Who Disappeared"—Sadhu Sundar Singh)

No. 6 — "Unarmed Among Outlaws"—Theodore Pennell)

No. 8 — "Temperature 126!" — Henry Martyn

No. 13—"Young Man—Sit Down" —William Carey

No. 20" Elizabeth Undaunted" — Elizabeth Newman

"Missionary Education for the Junior High School Age"—Louise B. Griffiths—Paper $.35 (Manual for Leaders)

"Shera of the Punjab" — Irene M. Harper—Cloth $1.00—Paper $.60 (Grades 4, 5, 6)

"A Junior Teacher's Guide on India" — Ida B. Hubbard — Paper $.25 (Grades 1, 2, 3)

"Fig Tree Village"—Grace W. McGavran—Cloth $1.00—Paper $.60

"A Primary Teacher's Guide on India"—Lois E. McDonnell—Paper $.25

"A Sari for Sita" — Nina Millen — Paper $.25

"Friendship Map: India" — $.25 (Size 28 x 32 in.)

"Picture Map of India"—$.50 (Size 50 x 38 in.)

"Wall Map of India" — $.25 (Size 28 x 22 in.) (Political map in four colors)

Outline Maps — India (22-28 in.) $.25 each—Small size 8½x11 in.) $.25 a dozen

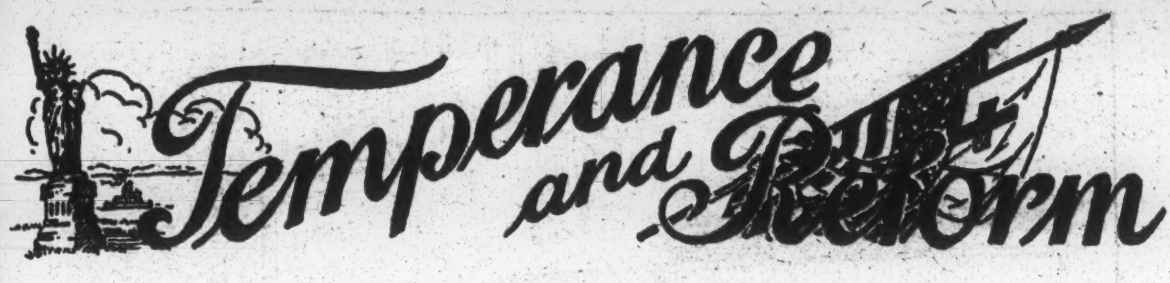
"With Silver Wings"* — Helen M. Clark (Play) (One act—3 men, 1 woman, 1 boy) $.25

"Empty Hands" — Helen M. Clark (Play) (5 men, 1 woman, 1 boy) $.15

The October magazine will carry a list of our own W.G.M.S. material and leaflets.

*This play staged very successfully by India missionaries at the New Wilmington Missionary Conference, was received thoughtfully and reverently by both young people and adults.

C.S. REINHART



WOMAN'S CRUSADE AGAINST WHISKEY

The following article is a reprint from *Harper's Weekly* March 14, 1874. Permission was asked to use this in our Magazine in April 1931 and it was graciosly given. It is printed again as written except for the omission of names. The writer and artist gives the actual scenes as he saw them. Xenia, with thirty-two saloons, was one of the centers of activity of the Women Crusaders. Some of the readers will remember that Mrs. George Moore Editor of *The Women's Missionary Magazine* for twenty-one years was a "Crusader." Our mothers paid a price to abolish the saloon. Do the women of today have the courage to fight though in a different way this evil that is more strongly entrenched in America than ever in history?—Editor.

Our artist, Mr. C. S. Reinhart, to whose graphic pencil the readers of *Weekly* are indebted for the illustrations of the new crusade against drunkenness, writes as follows from Xenia, Ohio, of his experiences while engaged in sketching the scenes portrayed on pages 236 and 237:

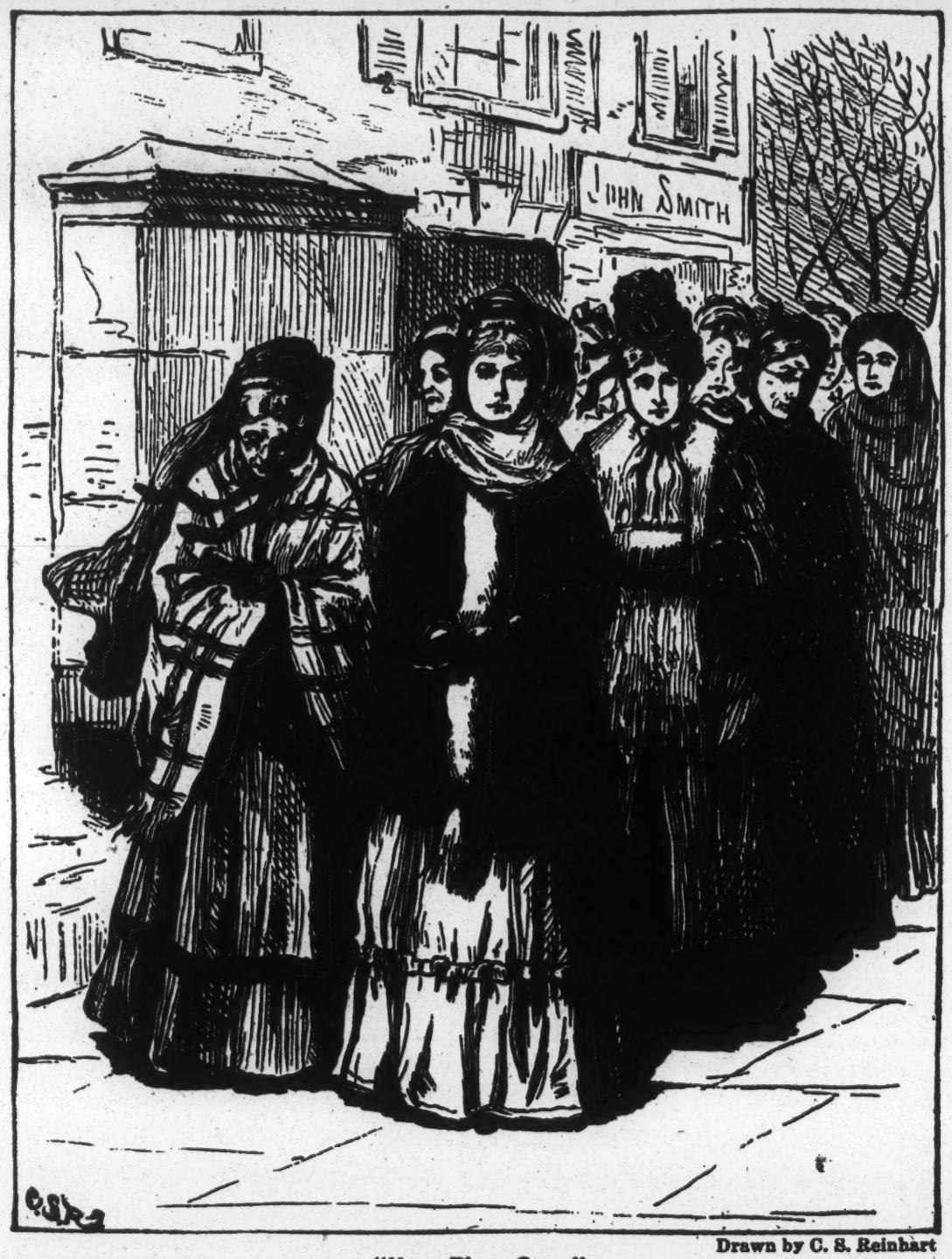
"The streets wore a deserted look, solemnly quiet. Here and there in front of the country stores stood little groups of men, chiefly farmers, engaged in quiet conversation. As I passed by I could hear the oft-repeated question, 'Are they out today?'" And it seemed by the ready answer that every one thus addressed knew who were meant by 'they.'

"Observing two ladies entering a church (United Presbyterian, I believe), I followed them, and found myself in the presence of about a thousand people, assembled for prayer and to discuss the subject of intemperance. The pastors of the several Protestant churches were there with their people, and a feeling of humble dependence upon God, and a deep earnestness in the work before them seemed to pervade the hearts of every one present. After the adjournement of the general meeting the ladies were called together by Mrs. Colonel Lowe, the President of the 'Ladies Temperance Association,' who after a few remarks asked 'Who will volunteer to lead a visiting party to X's saloon?' After a moment's pause a middle-aged lady signified her willingness to do so. She gathered about her some eight or ten others and they started off double file to beard Mr. X in his *den* and I went with them.

"On arriving at the door of X's 'Confectionery and Toy Store,' without a moment's hesitation they filed boldly in, and occupied the whole space between the counters, which ran along three sides of the room. The room had a very barren appearance.

"On the approach of the ladies, the family beat a hasty retreat, and barricaded themselves in a very misterious back room, from which issued a very strong odor of XXX whiskey, and the cries of a baby with very strong lungs.

"When the ladies began to sing 'Shall we gather at the River,' the baby cried a very loud and discordant solo, and the effect was not at all pleasing. At the conclusion of the hymn one of the ladies began a most beautiful and touching prayer. No sooner had she commenced, however,



Drawn by C. S. Reinhart

"Here They Come"
Women Crusaders, Xenia, Ohio, 1874

until Mrs. X (no doubt feeling that her premises had been unlawfully invaded) shot out from the back room in fiery indignation, her bare arms revolving like sails on a windmill, her hair on end, and began to pour forth a volley of abuse upon the ladies that it seemed she carried a mitrailleuse in her mouth.

"The prayers continued and so did Mrs. X and the baby. 'O Lord we come not in our own strength'—

" 'Shust git out O' my shop efery one of ye. Ye're a set O' hypocrites, dat's what ye are!'

"'We would ask Thee to bless this family; enlighten their understanding that they may be enabled to see the wrong of continuing this unholy traffic'—

"'I don't want your brayers. If I wants to bray I go to my own church to bray. I don't believe in sich dings. Oh, yes, yes; de Lord bless dis family! Well dis family kin get along mitout such prayers. De Lord won't hear dem.'

"'She will not hear our words; but Thou Lord, wilt cause them to enter her heart as arrows of conviction.'

"'Ye're a set of street walkers. Oh I know dis ting very well; it's like *epizootic*. It koes all round and den koes away agen.'

The climax was reached when Mr. X himself rushed into the room bearing aloft a little parcel and exclaimed at the top of his voice, 'Git out of my house immejutly, ye hypocrites! Do you see dis paper? Dat's red pepper in dere, and I gif you jest five minutes to leave my shop; ef ye don't I trow dis ofer you.'

"Mr. X however refrained from carrying his threat into execution and the ladies concluded their visit in peace.

From X's place I proceeded at once to Mr. Y's 'Grocery and Provision Store.' The ladies were kneeling on the sidewalk in front of the door engaged in prayer. Two of the party were conversing with Mr. Y, who stood in the doorway with a newspaper in hand, and looking very annoyed, as he exclaimed, 'Now I gif ye fair warning. I've got the names of ivery of ye, an' ef ye don't leave me premises this instant, I'll push ye to the farthest extent of the law! I'm not a highwayman or a thafe that ye should come makin this nonsense in front of me door. I pay my license to the United States Government and I'll see whether my business will be interrupted in this way!'

"The ladies pleaded courteously with him. He was a good-hearted fellow and evidently got worsted in the argument. He looked convinced, and yet he felt he could not abandon his trade which supported him and his family with such ease. After remaining for half an hour the ladies left him promising to return again and again until he would yield to their prayers."

EDITORIAL

(Continued from Page 30)

come into their hearts and make "new creatures" of them and lift them up in every way.

The great contribution that the Christian Church has made to the life in India is recognized by the most intelligent people of the land. Yes, India is debtor to the Church of Christ and the Church in turn is debtor and is under the most solemn obligation to give India the best gift—the Lord Jesus Christ.

Let there be no dull moments in a missionary meeting while we study India.

FOREIGN MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

PUNJAB, INDIA

Miss Ruth I. Ardrey, 1921—Sialkot City
Miss R. Jean Black, 1921—Pasrur
Miss Lois Boyd, 1918—Sangla Hill
Miss Frances E. Brown, 1927; 1937—Lyalpur
Miss Marie Cash, R.N., 1926—Pasrur
Miss Evelyn Cathcart, 1925—Rawalpindi
Miss Margaret Fehlman, 1913—Sialkot City
Miss Vida J. Graham, 1922—Pathankot
Miss Evva P Hartig, R.N.A., 1924—Jhelum
Miss Reba C. Hunsberger, M.D., 1921—Taxila
Miss Frances Lincoln, R.N., 1920—Sargodha
Miss Laura R. MacLachlan, 1938—Badomali
Miss Evelyn M. McKelvey, R.N., 1937—Sialkot City
Miss Louise Scott, 1916—Gujranwala
Miss Helen C. Sharp, M.D., 1932; 1944 Sialkot City
Miss Vivian Trimble, 1921—Sheikhupura
Miss Georga Wengert, 1920—Abbottabad

ON FURLOUGH

Miss Margaret Ballantyne, 1941—425 N. Galloway St., Xenia O.
Miss Minnie E. Beatty, 1913—805 E. Jefferson St., Butler, Pa.
Miss N. Addaline Brandon, 1931—c/o Mr. John Brandon, 27610 Orchard Lake Rd., Detroit, Mich
Miss Theresa I. Brownlee, 1922—Sylvia, Kansas
†Miss Marjorie Faught, R.N., 1938.
Miss Betsy Fleming, 1913—6549 Emerald Ave., Chicago, Ill.
Miss Eva M. Hewitt, 1930—Hillsboro, N. D.
Miss Alice G. Hill, 1938—Greensboro, Vt.
Miss Mary Kyle, 1904—425 N. Galloway St., Xenia, Ohio
Miss S. Jane Lamont, 1928—440 W. Cayuga St., Philadelphia 40, Pa.
Miss Glendine Lundquist, R.N., 1932—Winfield, Iowa
Miss Elizabeth McConnell, R.N., 1931—551 W. 6th St., Erie, Pa.
†Miss Margaret Murdoch, 1924.
†Miss Ruth M. Nichol, 1933.
Miss Marian T. Peterson, M.R.E., 1930—Lafond St., St. Paul Minn.
Miss Willa M. Ramsey, 1921—509 Walnut St., Irwin, Pa.
†Miss Laura Reynolds, 1924.
Miss Helen V. Weede, 1928—514 N. Broadway, Sterling, Kansas

EGYPT

Mrs. Mary K. Coventry, 1908; 1918—Benha
Miss Anna B. Criswell, LL.D., 1905—Assiut
Miss Mary Frances Dawson, 1929; 1945—Cairo
Miss Davida Finney, Litt.D., 1915—Cairo
Miss Elsie M. French, LL.D., 1909—Cairo
Miss Martha C. Glass, 1921—Luxor
Miss Eulalia D. Grether, 1929—Tanta
Miss Nellie V. Hill, R.N., 1945—Assiut
Miss Lois D. Kingan, 1926—Cairo
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, Ped. D., 1915—Cairo
Miss Dora B. Mason, 1918—Assiut
Miss Jeannette McCrory, 1916—Minia
Miss Lucille B. Nichols, R.N.A., 1945—Tanta
Miss Helen J. Noordewier, 1921—Luxor
Miss Stella Robertson, 1922—Cairo
Mrs. Rachel T. Seiver, 1925—Mansura
Miss Jane C. Smith, R.N., 1922—Cairo
Miss Nellie C. Smith, 1911—Beni Suef
Miss Mary L. Thompson, LL.D., 1917—Assiut
Miss Ethel Weed, 1919—Alexandria
Miss Louise N. Williamson, 1944—Cairo
Miss Ruth M. Williamson, 1924; 1944—Tanta
Miss Elizabeth M. Wilson, 1932—Fayoum
Miss Esther W. Wilson, 1919—Luxor
Miss Margaret A. Work, 1924—Cairo
Miss Laura Wright, 1921—Tanta

ON FURLOUGH

Miss Helen R. Brownlee, R.N.—215 Ridge Ave., Washington, Pa.
Miss Leota Cabeen, 1909—
Mrs. Ada A. Dunlay, 1926—R. D. 3, Albany, Ore.
Miss Lucia Dwight, 1919—R. D. 1, Holt Summit, Mo.
Miss Alice Grimes, 1924—Claysville, Pa.
Miss Elizabeth McKibben, R.N.—109 Laurel Ave., Pittsburgh 2, Pa.
Miss Sarah B. Meloy, Litt.D., 1923—2219 Ridge Ave., Evanston, Ill.
Miss Venna R. Patterson, 1924—923 Sixth St., North, Nampa, Idaho
Miss Frances Patton, 1922—Sparta, Ill.
Miss Martha A. Roy, M.A., 1935—1 E. High St., New Concord, Ohio
Miss Mary C. Thompson, 1939—Northside Star Route, Oil City, Pa.
Miss Ida B. Whiteside, 1913—25 Prospect St., Greenwich, N. Y.
Miss Helen M. Walker, 1930—67 E. Evergreen St., Youngstown 5, Ohio

†When home addresses are not reported, please send mail to 904-908 Publication Building, Pittsburgh 22, Pa.

THE SUDAN

Miss Mary E. Cole, 1919—Khartum North
Miss Una Cole, 1918—Khartum North
Miss Mary V. Ewing, R.N., 1940—Doleib Hill
Miss Marian I. Farquhar, 1912—Nasir
Miss Elsie E. Grove, 1912—Doleib Hill
Miss Ray Huffman, R.N., 1924—Nasir
Miss Marguerite McClellan, 1926—Khartoum North
Miss Mary Jane McKnight, 1922—Khartoum
Miss E. Verna Pillow, 1930—Khartoum North
Miss Mary K. Smith, M.D., 1944—Nasir

ON FURLOUGH

Miss Aulora R. McIntyre, 1911; 1919—Lenox, Iowa
Miss Frances Turk, R.N., 1921—823 E. Hutchinson Ave., Edgewood, Pittsburgh, Pa.

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1921—Sayo, via Gambeila, Sudan
Miss Isabel Blair, 1922—Addis Ababa
Mrs. A. W. Pollock, R.N., 1942—Gore

ON FURLOUGH

Mrs. Ruth Lobaugh Walker, 1928—Conoquenessing, Pa.

UNDER APPOINTMENT

Miss Millie Kelso, 1946—R. D. 1, Baxter, Pa.
Miss Hazel J. McGeary, 1946—5357—29th St., N. W., Washington, D. C.

EXTENDED FURLOUGH

Miss Hazel Bennett, 1908—263 Park St., Socorro, N. Mex.
Miss Alfaretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss Janette M. Howland, 1921—Walton, N. Y.
Miss Evelyn McFarland, 1919—New Wilmington, Pa.
Miss Edna B. Sherriff, 1920—R. D., Norwalk, Iowa

RETIRED FROM ACTIVE SERVICE

PUNJAB, INDIA

Miss Emma Dean Anderson, 1881—Penn and Trenton Ave., Pittsburgh 21, Pa.
Miss Mary J. Campbell, 1884—Box 423 Santa Ana, Calif.
Miss Laurella G. Dickson, 1897—Tarkio, Mo.
Miss Ella M. Gordon, 1893—Pattersonville, N. Y.
Miss Kate A. Hill, 1896—Eldora, Iowa
Miss Flora Jameson, 1903—32 Bonvue St., Pittsburgh 14, Pa.
Miss Mary E. Logan, 1891—325 W. 7th St., Rushville, Ind.
Miss Lilliam A. McConnell, 1902—205 E. Broadway, Girard, Ohio

EGYPT

Miss Ella M. Barnes, 1911—316 S. Ninth St., Monmouth, Ill.
Miss Margaret A. Bell, 1901—Star Route, Atlantic, Iowa
Miss Minnehaha Finney, 1894—121 North 7th St., Sterling, Kans.
Miss Rena L. Hogg, 1899—Assiut, Egypt
Miss E. Roxy Martin, 1901—Fair Meadows, Limekiln Park, R. D., Chalfont, Pa.
Miss Carol E. McMillan, 1906—Aledo, Ill.
Miss Marion A. Paden, 1904—c/o Mrs. D. C. Wills, 12467 Cedar Rd., Cleveland, Ohio
Miss Laura B. Walker, 1904—1109 McClure Ave., Munhall, Pa.
Miss Ruth A. Work, 1904—2235 Norwalk Ave, Los Angeles 41, Calif.

HOME MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

v. Fred C. Patterson ..... Tama, Iowa
v. E. W. Machamer ..... Warm Springs, Ore.
v. Ernest H. Carson ..... Simnasho, Ore.
v. George W. Smith .....
Cherokee Mission, Stillwell, R. R. No. 1, Okla.

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Irs. Mary Ciancio .....
9409 Frankstown Rd. (21), Wilkinsburg, Pa.
liss Ruth E. Findley, 520 South St., Glendale, Calif.
liss Dorothy E. Partington ..... Westland, Pa.
Irs. R. G. Russell .....
80 Church St., Burgettstown, Pa.
liss Mary June Zucchi .....
Rehoboth Village, Rehoboth, Mass.

RETIRED FROM ACTIVE SERVICE

rs. J. C. Alter .....
2803 Hillegas Ave., Berkeley, Calif.
ss Mae Beveridge .....
327 S. Sixth St., Monmouth, Ill.
ss Margaret Beveridge .....
327 S. Sixth St., Monmouth, Ill.
ss Sallie E. Dickey .....
740 N. Dawson St., Uhricksville, Ohio

MOUNTAIN MISSIONS

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pt. and Mrs. Harry L. Cowden ..... Frenchburg, Ky.
ss Ruth Courter, Principal ..... Frenchburg, Ky.
ss Helen Andrews ..... Frenchburg, Ky.
. John Besco ..... Frenchburg, Ky.
s. Wallace Guthrie ..... Frenchburg, Ky.
ss Isabel Hay ..... Frenchburg, Ky.
ss Bessie Burrows ..... Frenchburg, Ky.
ss Ruth Flack ..... Frenchburg, Ky.
. Arthur Gathman ..... Frenchburg, Ky.
ss Alice Girvin ..... Frenchburg, Ky.
. Martin Hovermale ..... Frenchburg, Ky.
ss Helen Larsen ..... Frenchburg, Ky.
ss Ethel Taylor ..... Frenchburg, Ky.
ss Ruth Warnock ..... Frenchburg, Ky.
ss Winifred Moore, Secretary ..... Frenchburg, Ky.
ss Grace Huntley, Clothes Room ..... Frenchburg, Ky.
ss Pauline Gross, Matron ..... Frenchburg, Ky.
s. John Besco, Dietitian-Cook ..... Frenchburg, Ky.

JANE COOK HOSPITAL

ss Margaret Ayers, R.N. ..... Frenchburg, Ky.
s. Rachel Boyd, Nurse ..... Frenchburg, Ky.
ss Edna Sutton, Dietitian-Cook ..... Frenchburg, Ky.

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pt. and Mrs. William A. Heagen ..... Ezel, Ky.
ss Sara M. Conrad, Principal ..... Ezel, Ky.
ss Lucile Artman ..... Ezel, Ky.
ss Wilda Barnes ..... Ezel, Ky.
ss Ruth Bemis ..... Ezel, Ky.
ss Mary Louise Bymers ..... Ezel, Ky.
ss Olive R. Laing ..... Ezel, Ky.
ss Gladys Millen ..... Ezel, Ky.
ss Larue Millen ..... Ezel, Ky.
ss Lillabel Towle ..... Ezel, Ky.
Miss Lorena Warner ..... Ezel, Ky.
Mr. J. Revis Carr ..... Ezel, Ky.
Rev. and Mrs. Ralph E Ayers .....
Ezel and Frenchburg Churches

NEGRO MISSIONS

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*Mr. Walter R. Sutton, Principal ..... Annemanie, Ala.
Mrs. Mary S. Bridges ..... Annemanie, Ala.
Mrs. Alberta Thomas ..... Annemanie, Ala.

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Mr. A. C. Peoples, Principal ..... Camden, Ala.
Mrs. A. C. Peoples ..... Camden, Ala.
Mrs. P. H. Parker ..... Camden, Ala.
Miss E. M. Brooks ..... Camden, Ala.
Miss N. F. Smith ..... Camden, Ala.
Miss L. B. Hudson ..... Camden, Ala.
Miss L. M. Washington ..... Camden, Ala.
Miss L. Easterling ..... Camden, Ala.
Mr. E. W. Lindsey ..... Camden, Ala.
Mrs. A. E. Freeman ..... Camden, Ala.
Mrs. S. W. Rivers ..... Camden, Ala.
Miss M. B. Thompson ..... Camden, Ala.
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Mrs. B. D. Bridges ..... Camden, Ala.
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Mrs. I. L. Skinner ..... Camden, Ala.
**Miss M. F. Standford ..... Camden, Ala.
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**Mrs. M. J. Cade ..... Camden, Ala.
Rev. D. F. White, Minister .....
Canton Bend, Miller's Ferry, Camden, Ala.

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Mrs. Vernice Davenport ..... Chase City, Va.
Miss Ethel Jeffress ..... Chase City, Va.
Mrs. Christine Hardy ..... Chase City, Va.

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Jubilee Hospital ..... Henderson, N.C.
Miss Gertrude Allen, R.N. (Four other graduate Nurses) (Twelve other workers) ..... Henderson, N.C.
Miss Josephine A. Warren .....
Henderson Institute ..... Henderson, N.C.

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Mrs. Patsy L. Kennedy ..... Knoxville, Tenn.
Miss Mabel Weir ..... Knoxville, Tenn.

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**Mr. N. D. Williams, Principal .....
Miller's Ferry, Ala.
*Mr. B. T. Ridgeway ..... Miller's Ferry, Ala.
*Mr. Ruben Yancey ..... Miller's Ferry, Ala.
*Mr. C. T. Patterson ..... Miller's Ferry, Ala.
*Miss Maude Mobley ..... Miller's Ferry, Ala.
*Mrs. Beatrice Gee ..... Miller's Ferry, Ala.
*Miss Pearlie Mae Easley ..... Miller's Ferry, Ala.
Mrs. N. D. Williams ..... Miller's Ferry, Ala.
Mrs. L. B. Ridgeway ..... Miller's Ferry, Ala.
Miss Edith Fearn ..... Miller's Ferry, Ala.
Miss Nellie Clark ..... Miller's Ferry, Ala.
Miss Johnnie Scott ..... Miller's Ferry, Ala.
Miss Algie Irvin ..... Miller's Ferry, Ala.
Miss Viola Thompson ..... Miller's Ferry, Ala.
Mrs. Loretta Jones ..... Miller's Ferry, Ala.
Mr. John Patterson ..... Miller's Ferry, Ala.

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Mrs. Wm. T. Peters ..... Prairie, Ala.
Mrs. D. C. McCall ..... Prairie, Ala.
Miss Elizabeth Cunningham ..... Prairie, Ala.
**Mrs. Bertha Kimbrough ..... Prairie, Ala.
**Mrs. L. C. Hope ..... Prairie, Ala.
Rev. C. C. Brown, Minister .....
Arlington and Prairie, Ala.

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* Partial support from the county.

** Total support from the county.

Annual Convention Of The Women's General Missionary Society Of The United Presbyterian Church Of North America Monmouth, Illinois, June, 1947

OFFICERS

President.....Mrs. M. Earle Collins, Tarkio, Missouri

First Vice President.....Mrs. J. S. Cleland, Monmouth, Illinois

Second Vice President.....Mrs. Grant B. Gibson, Pittsburg, Kansas

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ANNUITY BONDS

The Women's General Missionary Society of the United Presbyterian Church of North America issues Annunity Agreements (formerly termed Annuity Bonds) for one hundred dollars and upwards, bearing interest according to the age of the annuitant, payable semi-annually. The annuitant has the privilege of designating the department of the work of the above organization to which the principal shall go at death thus making possible both an assured income and a gift to the women's work of the Church. Address all inquiries to the testamentary Secretary.

I give and bequeath to the Women's General Missionary Society of the United Presbyterian Church of North America the sum of.....dollars to be used as the Board shall direct or for the benefit of the (Foreign Department), (Home Department), (Parsonage Department), (Ministerial Relief), (Negro Department), or (North American Indian Department).

FORM OF BEQUEST

I give and devise to the Women's General Missionary Society of the United Presbyterian Church of North America the following described real estate. (Here describe, giving reference to deed or will, if possible, under which title was acquired) with full power to sell or rent the same, the rents and proceeds of sale to be used for the benefit of the missionary work of the above named corporation.)

BIBLE PAPER FOR CHINA

Thousands of pounds of Bible paper have been shipped by the American Bible Society to its agency in Shanghai to be used in the production of Chinese Scriptures. The demand for Scriptures in China is so great the orders cannot be filled.

Shipments of paper have been made from Helsingfors, Boston and New York. The total amount of paper that has been sent to China is 148,247 pounds for printing Testaments and 117,300 pounds of newsprint for printing Gospels. The American Bible Society is now publishing 100,000 Chinese Bibles in the United States as it has not been possible to forward to China paper thin enough for publishing Bibles there.